

THE SPIRIT OF MISSIONS.

Vol. LVII. FEBRUARY, A. D. 1892. No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 12TH, 1892.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Scarborough and Peterkin; the Rev. Drs. Hoffman, Eccleston, Smith, Satterlee, Shipman, Huntington, Brown, Greer and Vibbert, and Messrs. Vanderbilt, Low, King, Cutting, Whitlock and Chauncey. The Bishop of Ohio, a member *ex officio*, was also present.

— The Treasurer's report to January 1st showed an increase in the contributions of \$16,354 as compared with the corresponding months of last year. Of this increase \$5,342 was specifically contributed for the arrearage.

— Resignations of membership in the Board of Managers were presented from the Rev. Dr. J. Livingston Reese, for the reason that he was to be absent from the country for a period, and General Wager Swayne, for the reason that his numerous professional engagements prevented his regular attendance upon the meetings of the Board. The resignations were accepted because of the reasons respectively assigned.

— It was stated that Miss Sybil Carter, who has done exceedingly effective work as a special agent of the Board, had felt herself obliged to resign because her health would no longer permit her to bear the fatigue of railway travel. Upon accepting this resignation the Board requested the Secretary to transmit to Miss Carter an expression of its appreciation of her services and its regret that the state of her health required her to relinquish the work.

— Communications were received from the Rev. Mardon D. Wilson, secretary of the Convocation of the Missionary Jurisdiction of Washington, and from the Rev. John Dows Hills, of Tacoma, showing the marvellous growth of the state, the necessity for applying for admission as a diocese at the earliest possible time, and that only the financial stringency which they are experiencing could prevent them from pledging themselves for the support of a Bishop at the General Convention of 1892, which nevertheless they hope to be able to accomplish. They have 70,000 square miles of territory, some of it fully settled, all of it being rapidly peopled. These communications were referred to the House of Bishops.

— The Commission on Work among the Colored People reported that they had made an appropriation for such work in the Diocese of Delaware in the

amount of \$400 for this fiscal year, and that Bishop Howe of South Carolina had appointed the Rev. Edmund N. Joyner as archdeacon in his diocese.

— Communications were received from twelve of the Bishops having missionary work within their jurisdiction, which received the required attention.

— Information was at hand that Bishop Hare had left Sioux Falls on January 8th, *en route* for a second visit to Japan under his commission from the House of Bishops, with the intention of making an unofficial visit to China, at the suggestion of the Board of Managers, and the further information that Mrs. Boone, the widow of Bishop Boone, with her son, had probably sailed from Yokohama on the 11th of January. Whereupon the chairman offered prayer for their protection upon their respective journeys.

— Letters were received from Mrs. Boone, the Rev. E. H. Thomson, President of the Standing Committee, and several other missionaries in China; also from Bishop Hare, the Rev. H. D. Page, President of the Standing Committee of the Japan mission, and three other missionaries in Japan. Mr. Thomson writes, earnestly begging that additional clergymen may be sent to China, as the need becomes more pressing because of the Bishop's death. The work at Wuchang station had been suspended for a time because of the threatened riots, but the Rev. Mr. Graves had returned with the theological students and reopened the Bishop Boone Memorial School. Dr. E. M. Merrins, lately arrived, had joined him at the station. The Rev. Herbert Sowerby had conducted services at Wuhu, which place the Bishop had been accustomed to visit statedly, and had held one service at I-chang, where he was received by the residents with attention. The native workers have continued on duty at I-chang and the daily services have gone on. Mr. and Mrs. Sowerby expected to return to I-chang to live as soon as the matter of the indemnity has been settled. Mr. Sowerby says that there is great encouragement and a wide field. New as the station is, they already have there and at Sha-sze between fifty and sixty communicants.

— The account of the recent terrible earthquakes in Japan, as gleaned from the missionaries' letters, had already been published. Mr. McKim writes heartily of the work at Trinity Divinity-school and of the vigorous evangelistic work which is carried on in and about Tokyo, which he had had a recent opportunity of observing during his tour of duty at the school. He says that the Misses Perry and Miss Page have under their care in Tokyo more than 175 children, who with the rudiments of a secular education are taught the essentials of the Christian faith.

— Important letters were received from Bishop Ferguson and several of the missionaries in Africa, showing that notwithstanding the inconveniences caused by tribal wars (now terminated) in the Cape Palmas district, the work was progressing at most points. It is apparent that the evangelistic work centring at Cape Palmas has recently been largely extended and, for the most part, vigorously prosecuted. The way has recently been opened to re-establish the original Bohlen station among the Weboes. There are now four stations receiving a large part of their support from the income of the Bohlen fund. The French Government has had an ambassador at Monrovia, desiring to fix the

Cavalla river as the boundary between Liberia and the lands claimed by France. No decision was reached. The Bishop urgently calls the attention of the Board and, through them, of the Church to the necessity of increasing the appropriation for the maintenance of the Hoffman Institute and the High School. If 100 students were provided for, the proceeds of the farm would support twenty-five more. He calls loudly for the means to finish and furnish Epiphany Hall, in which these institutions are located. He says much the same with respect to the Cape Palmas Orphan Asylum and Girls' School, where there are thirty-nine more boarders than are provided for by the appropriation. They can take no more for reason of lack of space and means. He wishes that it were possible for the Board to authorize the enlargement of the building and the maintenance of at least 100 girls from heathenism.

— Bishop Holly has written that the estimates for the construction of the church and parsonage, of brick, at Port-au-Prince, call for the expenditure of \$15,000. If the people undertake this work by themselves it would be years before they can accomplish it. He was authorized by the Board to ask for specific contributions in this country up to \$6,000 for the purpose.

MONEY FOR MISSIONS.

WE give below from the introduction to Harris' "Great Commission" an extract, which has an admirably pertinent bearing upon the subject of revenue for missionary work :

Amid all the worldliness of which the Church must complain, it is yet a truth, equally gratifying and indisputable, that the standard of liberality in the Christians of the age is rising. Though, yet, far beneath the measure of the primitive disciples, it is certainly much in advance of what was seen but a few years since. Even the very deficiencies . . . in the funds required for missions, grow in part out of the rapid development and increase those missions have experienced. Some have proposed to keep down the expenditures of the Church in the mission work, until a time of higher devotedness on the part of Christians shall have arrived. This course seems indefensible, whether we look to human nature or to Scripture. The souls of men are not likely to be stirred to support adequately a work, even in its present state, unless it gives signs of continued advancement. And continued advancement in the work of evangelization inevitably brings an increase of expenditure. Success is necessary to sympathy and support, and success itself involves growing liabilities and widening efforts. Such retrenchment is, above all, indefensible, if we look to the Book we are commending to the heathen. Legible on the last—the outermost fold of St. Matthew's Gospel, where hangs the very seal of the minister's commission, stands the precept, "*Go ye into all the world.*" Would the Church obliterate or conceal that irksome commandment? In doing so, she must also erase the promise that accompanies it—"Lo, I am with you *always, even unto the end of the world.*" She cannot abridge her task without renouncing her helper, and foregoing the promised presence of her Lord. Ruinous, indeed, would that economy be, which should bar out the Redeemer from His own Church, as too exacting and expensive a guest. The Church has abundant resources, and it needs but a higher grade of piety, and a juster sense of duty, to reach them. Systematic contributions on the part of all, of every age and of every condition, would give the funds needed, and funds so given would be abundantly blessed. Might not a literal return to the primitive rule of laying by on each Lord's Day, as God hath prospered us, largely swell the mis-

sionary revenues of the Church? Frequent and small gains in their aggregate always exceed large sums obtained at longer intervals. The poorest might give without inconvenience, in weekly payments, a sum which in its yearly amount they would never think of contributing. The sacredness of Sunday and its softening and elevating associations, might tend also to make the richer Christian more liberal than he would be if solicited amid the cares and hardening influences of the week. And, again, the principle of giving as God has prospered seems to imply a grateful acknowledgment thus to be made of mercies received since the past Sunday, the rearing, week by week, of a new Ebenezer along the pathway of life. It is but too evident that feelings of thankfulness, like all other passive impressions, are easily effaced, and can only with difficulty be preserved in their original freshness. A deliverance received, an unexpected accession of property, the recovery from the verge of the grave of a beloved child,—are all blessings likely to be more justly appreciated and more liberally acknowledged, in the devout meditations of the Sunday immediately succeeding the bestowment of the benefit, than when we come at the year's end to review them as they are seen faintly and afar through the mists of distance. Were the periods of Christian liberality thus made more frequent, on the part of the opulent especially, large sums, again, that now go to swell the *capital* of an estate, and as such are never to be touched by the hand of almsgiving, would be kept, where they belong, in the place of *profits*, gained by the blessing of Providence, and which it would be felt are to be liberally dispensed at the command of the Father in Heaven who gave them. And we doubt not that the Church is yet to witness the pouring of entire fortunes into her treasury, upon the return of that primitive spirit, which of old laid the price of houses and lands at the Apostles' feet.

THE LENTEN OFFERING.

THE following resolutions were adopted by the Missionary Council, in Detroit, last October:

Resolved: That this Missionary Council rejoices in the growth of the offerings by the children of the Church for missions, and especially in the increase of the Children's Lenten Offering in the past year; and further,

Resolved: That all the Bishops be affectionately requested to unite in promoting the Lenten Offering for General Missions, during next Lent, and to enlist the hearty co-operation of the clergy and children of their several dioceses.

LARGE CHARITABLE BEQUESTS.

MRS. ROBERT L. STUART, whose benefactions during her life were very liberal to every form of Christian work in connection with the Presbyterian Church, of which she was a devoted adherent, left her large estate, estimated at nearly \$5,000,000, to various religious and charitable objects. At one time Robert Carter, the publisher, called upon her, and she drew from a desk and handed to him a paper which proved to be the call for the first meeting to form a Presbyterian Board of Foreign Missions. She told Mr. Carter that her husband attended that meeting and was so carried away with enthusiasm that he subscribed \$500 to the object. When he came home his mother and his brother Alexander chided him for such reckless squandering of his money, and asked him if he expected to spend his days in the poorhouse. "He little thought," said Mr. Carter, "that the time would come when he and his brother Alex-

ander would each give \$50,000 a year to Foreign Missions and a like sum to Home Missions."

EMPLOYING WISE METHODS.

THE rector of one of the largest parishes in Philadelphia, in giving notice recently of a collection for Foreign Missions, addressed a circular note to each of his parishioners of which we give the substance below. It is by such forethought and direct effort that people are made to feel an interest in, and responsibility for, missions, and good results may be expected to follow. When the rector leads confidently and lovingly the people will follow and respond generously :

This collection is the one occasion in all the year when we are called upon to obey in its fulness Christ's command to carry the Gospel into all the world. That alone surely should make us deeply anxious to avail ourselves of the opportunity it offers of meeting our high responsibility and privilege; but in addition to this there are special reasons for our present interest and co-operation.

Never did the field itself, in its different departments, present at once such pressing needs and such abundant promise. From every quarter come urgent appeals not only for their customary supplies, but for increased means to occupy the new and marvellous opportunities which God seems everywhere opening up to His Church; while, at the same time, a new and more intelligent zeal marks the workers and their methods in the field.

Shall we—can we—be indifferent or lukewarm to such a situation? I appeal to you, my dear fellow-workers in Christ's Kingdom, to the utmost of your ability to help forward that Kingdom to its consummation; and may the blessing of the liberal soul and faithful steward be yours.

THE ESSENTIAL NATURE OF WEALTH.

PRESIDENT GATES, of Amherst College, says :

The essential nature of wealth does not lie in its quantity, in the amount of money at a man's disposal. The god Mammon may be worshipped with a man's whole heart, though his business transactions be petty and his savings small. Some rich men give to good causes small contributions, with a hypocritical allusion to "the widow's mite"; but our Lord bestowed His regal blessing upon the widow's mite *not* because it was small, but *because she gave her whole living* to the Lord. And in the countless warnings addressed by Him who is the Truth to His followers, cautioning them as to the deceitfulness of riches, as to the difficulties that those who trust in riches will find in entering the Kingdom of Heaven, the word used is one that does not lay stress upon great wealth—is one that may be used of very small possessions. The essential meaning of the word is *usable values embodied in material things*. The warning is against trusting in material things for our happiness, our security, our power. Rather are we to trust in the living God, to use for the glory of God all the powers we have of body, soul and mind, every means by which we may bring things to pass in our life here. The warning is against the comfortable sense of safety that comes from "having means behind you," large or small. Whatever possession is capable of standing between a man's soul, and a vital living dependence upon God day by day, is to be suspected, dreaded, and used with fear and trembling as in the sight of a jealous God, who has personified this love of possessions as His great rival in the hearts of men.

SAMUEL ADJAI CROWTHER.

THE recent death of the venerable Bishop Crowther of the Niger Region, West Africa, took out of this world a noted Missionary Bishop of the Church of England in Africa, and one whose life was a remarkable illustration of the "romance of Foreign Missions." In the year 1821 the town of Oshogun, on the western coast of Africa, was destroyed by Mohammedans, and the heathen inhabitants who survived were sold into slavery. Among these was a boy named Adjai, twelve years old, who was put on board a slave ship at Lagos. The ship was captured by a British man-of-war, whose commander soon after landed the boy at Sierra Leone, where he was baptized with the name of Samuel Adjai Crowther.

Samuel Crowther's baptism marked the beginning of a long and faithful Christian life. He was taught, and afterward became a teacher, in the mission of the English Church Missionary Society at Fourah Bay, in Africa, and labored as a missionary at various points until 1851, when he went to England, and was soon afterward ordained by the Bishop of London, and returned to Africa. In 1864, on June 29th, then a doctor of divinity, he was consecrated Bishop of the Niger Region, and administered the office zealously and with great success until he entered into his rest.

BRIEF MENTION.

WE have recently made the first shipment of carefully selected books for the Trinity Divinity-school library in Tokyo. Of these \$350 worth was purchased with money contributed in response to Bishop Hare's appeal, and \$900 worth was contributed from their libraries by the Rev. J. W. Buckmaster, the Rev. F. W. Taylor, the Rev. W. L. Bostwick, the Rev. Prof. J. T. Huntington, the Rev. S. McQueen, the Rev. J. Owen Dorsey, the Rev. Prof. F. T. Russell, the Rev. Dr. W. G. Andrews, the Rev. P. G. Jenkins, Mr. Keble Dean of the General Theological Seminary, Miss Hunt of Connecticut, Mrs. Douglass of Wareham, Massachusetts, and by the Bishop White Parish Library Association. With two or three exceptions the books from the clergy were the result of the efforts inaugurated by the Rev. Mr. Bostwick, which was noticed in our last December number. Further contributions are solicited for the purchase of the many books not yet supplied, which appear on the list sent from Japan, through Bishop Hare.

REFERRING to the Protestant Episcopal Church in the United States, *Public Opinion* says: "The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like 'the Church of the future.'" The way in which it will become "the Church of the future" is by being the Church of the present, vitalized throughout its membership with zeal and love and with a determined and unflinching purpose to push out in every direction to reach the people and draw them into its fold.

HOLY TRINITY CHURCH, Philadelphia, took the banner collection for Foreign Missions on the Second Sunday after the Epiphany, January 17th. The collection amounted to nearly \$9,000, and is the largest sum, we believe, ever taken at one time for Foreign Missions in any of our churches. During the Advent season the collection for Domestic Missions in Holy Trinity was over \$7,000. This result, which is a large advance on what the Church of the Holy Trinity has usually given, has been brought about by the rector's earnest efforts seconded by the generous laity of that parish. A like spirit and

effort in all our churches, even the smallest, would supply the wants of our missions this year and send joy to the remotest portion of the field.

THE clergyman in his parish, is the best advocate for missions. If his heart be aglow with love for souls, with zeal in his Master's service, and with fervent desire to sustain and foster the missions of the Church of which he is a minister he, better than any one else, can call forth a response from his people. As he goes from house to house, from one to another, pleading the cause of the perishing, he will be helping indirectly, but none the less surely, the works which lie nearest to his hand, and his own support will come more freely out of the unselfish effort which he makes for others.

THE Rev. F. L. H. Pott writes from Shanghai: "If the news has not already been wired to America, you might mention in THE SPIRIT OF MISSIONS that the latest news from Pekin announces that the Emperor of China is studying English. Think of that in conservative old China! I believe we younger missionaries will live to see great changes in the old empire." The report of this very significant fact received from China by the American press stated, also, that the decision that the young emperor should study English was made by the dowager empress, and in opposition to the wishes of the imperial council of state.

If you could look into the heart of one who has been brought from heathen darkness to hope in Christ you would not say, "I don't believe in missions." The transformation and joy would sweep away doubt. Contact with rescued souls brought out of the blackness of darkness into the glorious light of the Gospel is so convincing that the wonder is that any Christian can hesitate to pour out his gifts bountifully to send the messengers of salvation into all lands.

THE treasurer of a parish in Pennsylvania, in sending an offering, writes: "Since 1889, when we began, our annual collections have been as follows: 1889, \$180.42; 1890, \$250.72; 1891, \$339.10; 1892, \$492.77. I think this is doing remarkably well for a congregation a great majority of whom have to work very hard for their living." We would only add that such a steady increase in the annual offerings from all parishes would keep pace with the requirements of the whole missionary work.

IN looking for results of Foreign Missions it is well sometimes to make comparisons. The Rev. Dr. George F. Pentecost, who has recently returned from an evangelistic tour in India, says that "In all India there are not as many missionaries as there are ministers of the Gospel in New York city, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York."

THE Rev. Thomas F. Gadsden, the eldest son of the late Bishop Gadsden of South Carolina and a missionary of this Society, died at Anderson, South Carolina, on the first of December last, after an illness of five days. Bishop W. B. W. Howe writes: "He was one of the purest and most devoted of men."

A LADY who had spent many years in China was speaking with great earnestness of Christian missions in that country, when, to her astonishment, her friend replied that she did not feel any interest in missions. "No interest in missions!" she exclaimed; "Are you not a Christian? I did not know that there were heathen in America."

IN October, 1890, as a result of the "Keswick letter" to the English Church Missionary Society, prayer was offered in connection with a certain church, that within

a year ten new workers from it might come forward for missionary work. Between one and two hundred friends united in the petition. The prayer was answered to the very letter. On October 16th, 1891, the tenth offer had been decided on, and it was definitely made the week following. Some have already started for the Foreign field, and others are in training for the work. Of these ten volunteers, four are men and six are women.

THIS month's frontispiece represents a group of the boys of St. Michael's Mission, Cairo, in the Diocese of Springfield. A letter from the Rev. J. B. Massiah, who is in charge of the mission, describing its work, may be found on page 64 of this number of the magazine.

I VERILY believe that the best way to stir up a sluggish parish or mission is to make it feel its obligation to the heathen world. One act of faith which costs a Christian an effort and a sacrifice for Christ's sake will bring a sense of strength and ability previously unsuspected. Talk of parishes or missions, or Christians, who cannot do anything for the heathen! There are none such, and it is idle and worse than idle, it is deceptive, to apologize for those who say they cannot afford to give for missions.

BISHOP KENDRICK of New Mexico and Arizona writes: "We have just lost by death one of our most prominent and useful laymen, Judge Hazledine, of Albuquerque. He was a member of the standing committee of the jurisdiction, and warden of St. John's, Albuquerque, from the beginning. He was one of the founders of Albuquerque and one of the prominent citizens of the territory. His loss will be greatly felt everywhere, but nowhere, except in his family, more than in the Church. My personal loss is very great. He commanded universal respect in the town and the territory, and he was a consistent, active, useful Christian Churchman."

IF we begin at the centre it is doubtful if we shall ever reach the circumference; but if we begin at the periphery we shall get back to the centre. Foreign Missions are the outer part of the circle, and he whose interests and gifts reach to these is in less danger of neglecting those nearer at hand than is he whose interests never go away from home. Those who are most zealous in sending the Gospel abroad are most active in spreading it at home.

THE Rev. Dr. Campbell Fair, rector of St. Mark's Church, Grand Rapids, Western Michigan, presents in his *Parish Helper* a method of much practical value in the financial department of mission work: "Every child five cents a month; every woman ten cents a month; every man twenty-five cents a month. Such is the assessment in St. Mark's Parish, Grand Rapids, upon all parishioners, for the work of missions—Foreign, Domestic, diocesan, parochial, city. The payment of that small sum by *every one* will make an abundant total for all our mission purposes. No other appeal need be made."

THE *American Agriculturist*, published in New York, has just completed its fiftieth year, and is about to extend its well known enterprise into new fields, in a way that will interest the friends of our Foreign Missions. It is preparing to obtain from our missionaries in Africa, China, and Japan, careful information of the agriculture, etc., of their several localities. This is a new illustration of the good reputation which Christian missions have obtained as aids to the best civilization, often recognized by scientific men, as well as a proof of the intelligent management of the *Agriculturist*.

THE "Brussels agreement" for the suppression of the traffic in slaves and in intoxicating drinks, has received the assent of all the seventeen Powers, and the ratification

will be exchanged at Brussels, February 2d. The United States Senate, in entering into the agreement, appended a declaration that its action must not be construed as approving of the partitioning of Africa by the European Powers.

AN UNSPOKEN ADDRESS.

To the Church Students' Missionary Association :

With deep regret I was forced at the last moment to telegraph my inability to speak at your Annual Convention which meets to-day, January 7th. Your association is a most encouraging effort to bring the missionary work into rightful prominence in the educational institutions of our Church. This intermingling of the students of our various theological seminaries must be productive of great good in promoting a common understanding and unity of purpose in behalf of the work of supreme importance for which the Church exists, and in giving to those who are soon to enter the sacred ministry a just sense of the claims of the missionary work upon the clergy and those to whom they minister. Deprived of the pleasure of meeting you in convention and speaking to you face to face, I take the liberty of reducing to writing some of the thoughts which I would have spoken.

In whatever direction I look toward the missionary work of our Church, it presents an impressive summons to us all to bestir ourselves to enlarged efforts to sustain and advance the work which God has given us to do.

The subject upon which I am especially charged to speak to you is Domestic Missions. By Domestic Missions I mean the work of Church extension in our land and especially in those newer parts of our land which are the scenes of marvellous enterprise and growth. Within a score of years there has been opened up to settlement, as it were, a new continent within the territory of these United States. West of the Mississippi, to which go three-fourths of the immigrants from Europe and toward which the East has long been contributing of its youth and vigor, there exist states which have been growing in influence until they now hold the centre of power; and this portion of our land is destined to wield a mighty controlling influence in our country's future. The West is being rapidly developed by railways and a characteristic of its growth is the building of numerous towns and cities, affording the most favorable conditions for the work of the Church. Could anything possibly be more animating to Christian hope or more stimulating to Christian purpose and endeavor than the prospect of winning for Christ the sovereign people who populate and rule our great West and establishing His Kingdom among them?

This grand and inspiring field for the Church with nothing to oppose and everything to encourage will prove responsive to real earnest work now, as it has wherever the Church has put forth efforts which show that it knows it has a mission and is in earnest to fulfil it.

The history of our missionary work in the West during the past quarter of a century is full of instruction by which we may profit to-day. The Church entered upon a policy when it sent out Bishop Kemper as the first Missionary Bishop, the wisdom of which has received fresh emphasis every time that with faith and courage it has made a new venture in the direction of sending forth chosen men to be Missionary Bishops to plant the Church and foster its growth. The wisdom of that policy is well attested by its fruits, and no one can deny that it was the right way to proceed. But now we have reached a new stage which requires us to take a new outlook and adjust our measures to the condition of things as they are to-day. It was very well to send Bishop Kemper to the whole Northwest, for at that time the population was small and widely scattered, but now that the people are multiplied and gathered into towns and cities, it seems almost grotesque to put a Bishop in charge of 50,000 or 100 000 square miles of territory

occupied by 500,000 to 1,000,000 people and expect him to conduct the work as it should be done to reach and influence those people and gather them into the Church.

If we are to do the work which is possible to us—if we are to impress the Church strongly upon the great populations which are rapidly filling the states all the way out to the shores of the Pacific, I believe it must be through the generous enlargement of the missionary Episcopate. I anticipate the time when through the force of large measures, and by dint of hard work, this Church shall become a great controlling influence in the spiritual life of the people of this land. We have no right to continue the Church of a small minority. God has placed us here and given us the capacity to do a great work for Him. He has set before us an open door in this land and woe unto us if we do not enter in and do the work which we have it in our power to do. The early years of trial through which the Church passed, the long continued prejudice with which it has had to contend have all been the means of training us for the time to which we are now come. He has set our feet in a large room. He has put us in possession of a goodly heritage, and He has given us liberty to do a grand work, the blessing of which shall extend to the farthest generations. The period when we could plead our disabilities or disadvantages is behind us. We have reached a position when we should be making full proof of our superior advantages, we should be moving forward with rapid strides, our energy and aggressiveness should be second to none—we should be first of all.

This beginning of a second century of our completed organization in America should show by a great forward movement that we are not insensible to the privilege and opportunity which we enjoy. In our constituted order, in our Church seasons, in our Church system, in our rites and ceremonies, in our Prayer Book we possess advantages for doing a great missionary work which no one else possesses. How shall we go about it? The Episcopate is the aggressive arm of the Church. The missionary Episcopate is the freest arm and it is the ideal agency for advancing the Church because it carries in the forefront the evangelistic idea. Government comes after. The Apostles were first of all evangelists, the pioneer missionaries and heralds of Christ, and we should follow that order. We have the Episcopate. Let us make use of it, freely and without fear, in carrying the Church as a living, earnest working Church to all the parts of this land and especially into those regions which are most detached from old prepossessions and prejudices. I believe that if to-day a commission of earnest, large-minded men should sit down to look at the problem of how to make this Church with all its manifest advantages most largely effective, they would say, Let us take at once twenty men, vigorous in body and mind, men of enterprise, possessing capacity for leadership and send them as Bishops with such staff of helpers as they can command, giving them jurisdiction where the people are, and where growth is most promising. On another occasion I have urged that large and effective measures should be adopted for securing the widest distribution of our incomparable Book of Common Prayer as spiritual food for the people of America. I am aware that these things which I am advocating will require a great deal of money, but they will be worth all the money that they will cost, and there is no way in which we can do the great work which we ought to do without a large outlay.

At a recent convention of Roman Catholics it was proposed that the Church of Rome should attempt to absorb into itself all Anglo-Saxon Protestants. Against this audacious proposal from a corrupt and alien Church we present the Anglo-Saxon Church, a pure branch of the body of Christ, true to the Catholic faith, instinct with life, going forth in the spirit of large enterprise and offering itself as the Church of the Reconciliation, the home of all Protestant Christians. Three things are necessary to the fulfilment of the possibilities of the Church in this country, in this generation: a just sense of the Church's mission, a noble enthusiasm to fulfil it, and earnest, practical hard work.

In your several spheres, among your associates, and wherever your lot may be cast, when you have entered the sacred Ministry ever keep in view this grand object of the Church—to gather within its embrace all the redeemed and to use all its endowments in large, earnest, aggressive efforts to this end. Cultivate in yourselves a holy enthusiasm for the Kingdom of God and strive to bring others to consecrate themselves to the world-wide extension of that Kingdom, which alone is worthy to claim all that we are and all that we have. Suffer not your horizon to be narrowed by any local interests to the obscuring of that one object which should ever be foremost, the conquest of this whole land for Christ and His Church. Work, work, work, without worry, but with constant prayer and boundless hope and courage, is the secret and assurance of success.

WM. S. LANGFORD.

LET YOUR LIGHT SHINE.

MY DEAR CHILDREN :

I have been told of a very beautiful service which is held in Russia on Twelfth Night, or the Epiphany, sometimes called the Feast of Lights.

In the evening young and old may be seen coming from all directions toward the parish church, each person bearing an unlighted taper in the hand. At the hour for service the church is filled with the waiting congregation. A single light burns upon the altar, all else is in darkness. That one flame represents Christ, the Light of the world.

The Bishop, Priests, Deacons, and choristers enter the church in silent procession, and take their places. At the proper moment a voice gives forth the words, "I am come a light into the world." "He that followeth Me shall not walk in darkness, but shall have the light of life." "Ye are the light of the world," Every one stands with unlighted taper in hand, and at the words "Let your light shine," the Bishop, standing before the altar, ignites his taper at the central light, and the light is quickly passed from one to another until in a short time it has gone through the congregation, and the church is illuminated in every part with the blaze of hundreds of tapers. Then the organ peals forth, and the choir sing, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Gentiles shall come to Thy light, and kings to the brightness of Thy rising."

It is a most lovely symbol of the way in which the Church is to carry the light of the glorious Gospel into all the world. It is the grand lesson of the Epiphany, and shows how the young and the old are to be light-bearers, witnessing for Christ, until the whole earth is filled with the knowledge of the Lord.

What a lesson it has for us all in this Epiphany season in preparation for the great forty days, when the Sunday-schools are all to join in the Lenten Offering for missions. How, then, shall we profit by this lesson? How but by first working to get every Sunday-school, every class, every teacher, and every pupil interested to take part, and by seeing to it that every one has one of the little pyramids upon which the bell is cheerily ringing, "Tell it out among the heathen that the Lord is King : Tell it out among the highways and the lanes at home." Then, when the greater festival of Easter comes, you, too, may bring to the Church your contributions to send light to those who are in darkness.

WM. S. LANGFORD.

Our Lenten Offering boxes this year are in the shape of a pyramid. We are sending them to the clergy for all the Sunday-schools. In case any school is not supplied by February 15th, a postal card stating the number desired will receive prompt attention. Pyramids will be sent also to any children who are not in Sunday-schools, upon application to 22 Bible House, New York.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

THE last quarterly meeting of the Commission was held at Washington, D. C., on Thursday, January 7th last, Bishop Paret in the chair, in the absence of Bishop Dudley, chairman of the Commission. There were present Bishop Paret, Bishop Weed and Bishop William A. Leonard, the Rev. Drs. Newton, McKim and Douglas, and Messrs. Davis, King and Pellew.

In the course of the proceedings the following report of a meeting of southern Bishops and other clergymen at Sewanee, Tennessee, was presented to the Commission for its information:

SEWANEE, TENNESSEE, August 6th, 1891.

On the 3d inst. seven southern Bishops and a great number of clergy and laymen from the southern dioceses met in Convocation Hall to discuss the work of the Church among Colored People in the South. The meeting was called by request of the Bishop of Kentucky, chairman of the Commission created by the General Convention of 1886.

The Assistant Bishop of Louisiana submitted the following resolution, which was unanimously adopted:

Resolved, That the chairman of this conference appoint a committee of nine to consider the advisability of presenting to the Church Commission on Work among the Colored People resolutions touching the subject of the work, and to formulate according to their judgment resolutions looking to the extension of said work.

The Bishop of Kentucky as chairman appointed the following committee: Right Rev. Hugh Miller Thompson, Right Rev. Davis Sessums, Right Rev. W. B. W. Howe, Rev. Joseph Blount Cheshire, Rev. W. D. Powers, Rev. John Kershaw, and Messrs. H. F. Simrall, W. W. Hampton, and Horace H. Lurton.

This committee on the following day presented four resolutions to the house, which were adopted after amendment. As amended they read:

Resolved, I. That this conference desires to express its appreciation of the important work of the Commission on Colored Work as it is at present constituted, and its conviction that the Commission be continued at least for the present.

II. That special legislation involving the appointment of Bishops or Suffragans exclusively for the Colored People is inexpedient, but that the appointment of archdeacons in the several dioceses, who should have special charge of the Colored Work,

according to the plan already suggested by the Board of Missions, will meet the present necessity.

III. That we have heard with satisfaction of the efforts of the Commission to engage the southern Bishops in representing the work at the North, and hope they may be able to comply with this request of the Commission; believing as we do that the plan thus suggested, if carried out systematically, will have the effect of increasing our own zeal and activity in discharging our duty to the Colored People, while it calls out the sympathy and assistance of our northern brethren.

IV. That this conference suggest to the Commission the propriety of considering the development of Hoffman Hall, Nashville, Tennessee, as a centre of theological education among Colored candidates for Holy Orders, and of St. Augustine's Normal School, Raleigh, North Carolina, whose valuable work in the cause of general Christian education of Colored youth of both sexes deserves to be recognized.

The Bishop of East Carolina moved that the committee be continued for a year, to report at Sewanee in August of 1892. Carried.

The Bishop of Tennessee moved that the proceedings of the conference be made known through the Church papers. Carried.

It being possible to take no further action, the conference adjourned to meet again next August.

(Signed) QUINCY EWING,
Secretary.

On motion of the Rev. Dr. McKim, it was

Resolved, That the secretary be ordered to acknowledge the receipt of the report, and inform the conference through its chairman that the resolutions were read to the Commission.

A letter having been read to the Commission from the rector of St. Peter's Church, Pittsburgh, relative to the fund for the maintenance of the general missionary, on motion of Mr. Davis, it was

Resolved, That the Commission has heard with much pleasure that the deficiency in the amount due to the general missionary will be made up by the donors at an early day, inasmuch as the general missionary is entirely dependent on this stipend for his support.

On motion of the Rev. Dr. Douglas, it was

Resolved, That copies of this resolution be sent by the secretary to the rector of St. Peter's, Pittsburgh, and to the general missionary.

The action of the executive committee in making an appropriation to the Diocese of Delaware at the rate of \$400 a year, to date from September 1st, 1891, was considered and approved, and the secretary was directed to inform the treasurer of the terms of that appropriation.

Applications of the Bishops of Texas, Tennessee, North Carolina and Louisiana for additional appropriations were then considered, and on motion of Mr. Davis, it was

Resolved, That in view of the fact that present appropriations for the current year are nearly \$10,000 in excess of the balance in hand, and of the further fact that it is not probable that future contributions will more than meet the deficiency, it is deemed inexpedient at present to make further appropriations in excess of those already made or recommended by the executive committee.

On motion of Mr. King, it was

Resolved, That the secretary in replying to these requests express the regret of the Commission that it cannot meet the applications of the Bishops for want of the necessary funds.

On motion of the Bishop of Florida, it was

Resolved, That in view of the meeting of the General Convention in October next, the committee appointed on the 11th of June last, "to prepare a report as to what change, if any, should be made in

the canon law of the Church to make the work of the Commission more effective," be requested to prepare their report in time to have it presented to the Commission at its meeting in April next.

On motion of Mr. King, it was

Resolved, That the Bishop of South Carolina having expressed his purpose of nominating the Rev. Edmund N. Joyner as archdeacon in charge of the work among Colored People in that diocese, the treasurer is hereby authorized to pay the said Rev. Edmund N. Joyner his salary as archdeacon, at the rate of \$1,500 a year, from the date at which he transfers his present work to his successor and enters on his duties as archdeacon.

The committee of Bishops present at this meeting, to which was referred the blank form for quarterly information and its questions, made through the Bishop of Ohio its report as to the modifications to be made therein, together with the following resolution:

Resolved, That the secretary be instructed to send blank forms to the several Bishops, asking for information concerning work among Colored People in the dioceses not receiving aid from the Commission.

The resolution was accompanied by a form indicating the general character of the information desired. On motion of Mr. Pellaw, the above resolution was adopted, and the modified forms were approved.

COLORADO'S NEEDS.

THE statements made in your summaries of work and needs in the several missionary jurisdictions and dioceses in the last number of THE SPIRIT OF MISSIONS are generally admirable, and must help by the information given to extend and intensify interest. All too brief and meagre, doubtless through my fault, are the statements concerning Colorado. Inadvertently the most important new efforts to extend the Church are not referred to, while excellent fields that are nevertheless of secondary importance are put in the forefront. Will you kindly let me supplement your account, that the impression to be made may be more in agreement with the actual facts.

It was year before last that I gave to your readers some account of the Montezuma and Mancos valleys, in which there are, I might say, hundreds of thousands of acres of arable and irrigable land awaiting settlement and cultivation. These valleys are specially interesting from the pre-historic Indian remains that are found in them, showing the traces of a past semi-civiliza-

tion. In the former valley, living far apart from each other, are half-a-dozen Church families, and as many others who prefer our Church. In the latter there are not so many. The Mancos is now reached by railroad which extends to within fifteen or twenty miles of Cortez in the Montezuma valley, the only village in all that country. The Congregationalists have here a church which, as is their custom where they are the first, they call a "Union" church. I expressed a wish that our Church might be laboring in these most interesting valleys. We have been able to do nothing as yet. Nor can we, I fear, for some time to come, as almost the entire support of a missionary would have to be given from outside; while the fact is that we can seldom place a missionary at any point—so many are the good points unoccupied—where more than one-half, say two-thirds or three-fourths, of his support cannot be raised among the people to whom he ministers. Other bodies of Christians are, somehow, able in many instances to contribute stipends from their

boards large enough to place their missionaries above want, and make them almost or quite independent of their people.

Our most important field for Church extension is in and about the city of Denver. Year before last we built St. Paul's, Highlands, Denver, and St. Luke's, Montclair, Denver. For the former, the past year a rectory has been built. Since June last Christ Church Parish, Denver, has been organized as self-supporting (the support is that of an unmarried man) and a temporary chapel built costing \$2,000. We are just completing St. Peter's Chapel at a cost of \$4,000 in the southern part of the city. Here a self-supporting parish will doubtless result. We ought this year to organize and build in South Denver, Berkley, Swansea, and Evanston, all suburban towns contiguous to and forming parts of this city.

Of like necessity is the organizing a mission and building in the north part of the town of Colorado Springs, a mile or more distant from the parish church. Here a strong parish would soon be built up if we only had the means of starting the effort. Here is the great difficulty. For the people who might be able to give, as is apt to be the case, are hard to convince of the necessity of the movement. But if we wait for them the opportunity is unduly postponed or lost.

After these, naming them in the order of their importance, are the valleys of the Grand with Grand Junction and Glenwood Springs as the chief points. The White River valley, the capital of which is Meeker, the Uncompahgre valley with Montrose and Ridgway, the San Miguel with Telluride, the Dolores with Rico, the Gunnison with Delta, the Bear or Yampa with Craig Hayden and Steamboat Springs. Then would come the Montezuma valley with Cortez, the Mancos with Mancos city, the new mining towns of Creede and Cripple Creek, the North, South and Middle Parks, and other less known portions too numerous to mention of the vast regions of the diocese.

I have omitted Lake City, Pitkin, the Tin Cup mining district, the Upper Arkansas, Red Cliff on the Eagle river, all the towns east of the meridian of Greeley, Duran, Pueblo, some of them having 400, 500, 600 population, in which we have done and are doing nothing.

Oh, how much we need more men and more means! There are three vacancies for three unmarried men of ability, self-denial and devotion. The best men in respect of ability as preachers and workers are needed in order to success and these would have very great success.

J. F. SPALDING,
Bishop of Colorado.

THE BORDER SETTLERS.

WHEN the story is told at our great religious anniversaries of the experiences and, in some instances, sufferings of our missionaries and their families in their pioneer labors in our border lands, it is impossible to suppress a tear of sympathy for them in their hardships and trials. To think of men and women reared in our cultured Christian homes, with the intelligence and refinement imparted by our schools of learning, taken away from their social enjoyments, the scenes and traditions of childhood and youth, and with their own consent placed with our new settlers made up of all sorts and conditions of men, and with the surroundings of rude and rustic life, is a surprise and astonishment. But all this is explained by Christian consecration, and the self-sacrificing duties it involves.

But though our missionary appeals look

to the ultimate good and salvation of the border settler, his trials and experiences are seldom rehearsed, and he seems to be less an object of sympathy than his missionary teacher. Without the settler, the missionary would have no call to the new sections of our country. . . .

Poverty is generally the controlling necessity that drives the new settler to the wilderness, and he goes with the hope of finding support and a home. He goes out with his family alone, as if unknown or ignored by all the world, with only his own right hand to trust, under God, for life and being for himself and wife and children.

It would be instructive to see an emigrant's wagon, with its white canvas covering, and all the household belongings on board, with two jaded horses in front and a cow following, strapped to the wagon, which has reached its destination on the

unmarked and unbroken prairie, where the nearest neighbor is ten miles away. The horses are "unlimbered," and the cow is turned loose to graze; but the wagon is still the sleeping apartment of the family until a field is broken and the first crop put in. The emergencies of rude prairie life are afterward met as they arise. I have been told by physicians in South Dakota that they often travel from ten to twenty miles to visit the sick of remote settlers.

Missionaries in the western mountain

states preach the Gospel to the poor, but not necessarily to the ignorant or degraded, as illiteracy is as low there as in any of the eastern states. There are only six out of 100 who cannot read and write. Indeed, I have seen as intelligent women as you will find anywhere living in "dugouts" on the cattle ranches of western Kansas and eastern Colorado. I have seen such also in charge of a mining camp on the side of Gray's Peak, 12,000 feet above the sea.—*Home Missionary Magazine.*

MISSIONARY INTELLIGENCE.

ALABAMA.—Bishop Jackson writes: "According to the last census there are sixty-three towns in Alabama having a population in excess of 1,000. Of these we have one or more self-supporting churches in eleven towns, missions in twenty-six, and no church in twenty-six. So that there are twenty-six towns in Alabama of more than 1,000 inhabitants which we must occupy. In nearly all of them we have some Church people, and a large proportion of them we might profitably occupy now if we had only the men and means. We have an extraordinary difficulty in securing men, even for places where we can offer good salaries. This has caused vacancies of long standing in our mission field, but I trust we shall soon fill every place. We have now immediate prospect of filling the most important.

"The financial depression in Alabama is beyond anything I have ever known. The low price of iron; cotton two cents a pound less than the cost of production; the reaction against the inflated prices of the late insane speculative 'booms' are the principal causes of the stringency.

"The result is an almost paralyzed condition in all our Church enterprises. Offerings have fallen off. Indeed, without the aid of the Society we should have to abandon much of the field, and we could never hope to win it back without a great expenditure both of labor and money. It seems to me that if we can only tide over these present difficulties Alabama will take rank among the strong dioceses. For, spite of everything, the Church is growing, and not a few places which are now sustained must in a short while become vigorous self-supporting parishes."

EAST CAROLINA.—At Newbern last year a summer day-school was instituted for young Colored men, who came in from the country. It was taught by a graduate of Lincoln University and a female assistant, for the amount paid in by the pupils. There were sixty pupils enrolled. These teachers expected to be employed in the public schools when they opened. Mrs. Thompson reported ninety-eight pupils in the parish-school when it closed for the summer.

GEORGIA.—The Rev. W. R. McConnell, of the Ogeechee mission, reports that the Colored Baptist parents of a number of his school children have assented to the admission of their children to the Church on condition that they are immersed. Nine had been immersed when he wrote, and he expected to immerse a number of others. The schools are maintained by public-school money for six months; by the Church for four months longer.

KENTUCKY.—The Colored school at Henderson opened on September 7th. The enrolment of the first week was thirty-five; on Monday the 14th there were fifty-two enrolled. They began with two teachers in the common-school and girls' industrial department. A teacher was engaged to instruct in the technical department for boys during two hours each day. A technical room had been built during the summer, and a class in carpentry was organized on the day the report was written. Mrs. Theodore Gibbs of New York has been the great helper in this work. The school of the Church of our Merciful Saviour in Louisville (for Colored People), began as a graded school last fall.

MARYLAND.—The Colored mission-school of the Church of the Ascension, Washington, D. C., was kept open during last summer by the superintendent. During the year, the number of pupils averaged 150, with from eight to twelve teachers. During six or seven months an industrial school is maintained and superintended by Mrs. Gray, wife of Justice Gray of the Supreme Court of the United States. This school is in one of the lowest parts of Washington, just outside of the city limits.

NORTH CAROLINA.—The Rev. H. S. McDuffey asked for lesson leaflets and Sunday-school papers for his Sunday-school of forty Colored pupils at Asheville. Miss Julia Emery appealed for the papers in *THE YOUNG CHRISTIAN SOLDIER*, and Mr. James Pott of New York has given eighty copies of lesson leaflets to serve not only for Asheville, but for Mr. McDuffey's other school at Morganton. Mr. James S. Biddle, from the Bishop White Prayer Book Society, has sent the mission at Morganton seventy copies of the Prayer Book and Hymnal.

Mr. Trott at Noise, has a day-school of forty Colored pupils and a Sunday-school of sixty; and, in spite of deep-rooted prejudice, both parents and children are forced to express their delight in the ways of the Church. The people of the mission have placed in the chapel an altar-rail and a baptismal font.

SOUTH CAROLINA.—Mrs. C. Spriggs has given St. Andrew's Mission for Colored People a lot on condition that they place a school building on it. The school numbers 150, admirably taught by Mr. A. B. Lee and Miss L. B. Fordham. One thousand dollars, in addition to the money in hand, is needed to pay the cost of a building.

The Colored mission at Edgefield has grown out of the good work of Mrs. Sarah Priestly, who, while teaching her own children, attracted her neighbors, and so formed a Sunday-school, now numbering twenty-eight pupils, among whom is her own husband. Though some of the people are now communicants, they still attend the school, of which she is the one teacher. They receive Holy Communion at the parish church.

SPRINGFIELD.—The Rev. J. B. Massiah, missionary at St. Michael's Mission, Cairo, writes thus about his field of labor: "The work of the Church among the Colored People of Cairo is at present in need of funds to pay the salaries of teachers. The Commission on Church work among the Colored People appropriates the sum of \$750 per annum to this work; but three times this amount is needed to enable the management to conduct the work on sure and permanent lines."

"St. Michael's Mission is, without doubt, a promising field. The daily contact of four teachers with over 150 children, instilling Church principles and moral precepts into their flexible minds, must eventually produce better results than any effort which could be made to change at once the plantation worship or to make genuine Churchmen of the Negro adults of this region."

"Two years ago, not fifteen of the young Colored People of Cairo could be induced to come to our services in the church; but now every pupil of our parochial school as well as of our industrial school attends regularly the Morning Prayer in church on Sundays, and numbers of them are in two working guilds for boys and girls."

"Perhaps I could tell the story of the needs and aims of this work better in person; but I feel that it will be hazardous to the spiritual life of my station, if I abandon the pastoral office, and, that too, at the most favorable season of the Church's year, to accomplish what, I am hoping, this brief statement can: even to touch the hearts and arouse the sympathies of Churchmen, that they may send help to a cause which sorely needs it."

TEXAS.—The Rev. J. A. Duncan writes from Temple as follows: "Here in the Diocese of Texas we are endeavoring to plant the Church in all our smaller towns, and in Temple (a city now of over 6,000 people) we have a chapel erected at a cost of \$2,500 (and with the exception of \$480 due our Building Commission), all paid for. In many respects the work is encouraging. I give them service two Sundays in the month, and as we have a faithful lay-reader in Belton, I make Temple headquarters."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

REPORT OF ST. GEORGE'S HALL, CAPE MOUNT, LIBERIA.

THERE are at present ninety-two children under our care—thirty-seven baptized girls, and twelve unbaptized; twenty-six baptized boys, and seventeen unbaptized. My own health has been much better in the last twelve months than ever before, and I have been able to attend pretty regularly to my duties. Our children have improved much in every way; the elder girls can now run the sewing-machine, cut out their own and the boys' clothes under superintendence. They can also cook their own and European food nicely, and wash, starch and iron fairly well. Their health has, upon the whole, been pretty good, and they have not had such sores as formerly.

Our hearts were greatly cheered in May by the arrival from Sierra Leone of our new teacher, Miss Nicol. She is gentle and patient in teaching, so it is no wonder the children like her much. Words fail to express the comfort I derive in having some one to converse with and to share the responsibility. Under her care the girls are already showing decided improvement in their music, embroidery, crewel and other fancy work, but we need greatly canvas, wool, knitting and crochet cotton, and other materials. By the self-denial of the pupils in going without their luncheon every Thursday, we are again able to send \$27 for their little Chinese baby; the remaining \$5.76 they purpose (D.V.) to use in buying material for their "Weekly Missionary and Ministering League Sewing Meeting," which now meets on Friday evenings from 6 to 7.30 o'clock. Our Ministering League is still very active and growing in numbers; children who have withstood invitations to join since its commencement no longer stand

outside, but are one with the universal company of Leaguers. I think I may say it is not only a blessing to St. George's Hall, but to the whole mission and to the poor around. The funds in the treasury at present are \$12.18. I often feel how much we owe to you, kind helpers, who not only give us the needful for the support of our children, but what is infinitely more valuable, you carry us in the arms of faith to the foot of the Cross! Our one yearning cry is for the Baptism of the Holy Spirit—that all may feel the need of abiding in the love of the Saviour. I know we must not expect too much from these young converts; at the same time I long to see them stronger to resist temptation, more patient and persevering under difficulties, and able to subdue their own self-will, and not permit stubbornness to reign in their hearts.

Generous friends have again cheered and strengthened us by their liberality. Though we had not many presents for Christmas, yet our school has been greatly enriched with a lovely organette to be used when visiting the heathen, and a most beautiful printing-press with type and all complete. I feel sure the "Band of Cheerful Givers" of Holy Trinity Church, New York, as well as others, will reap a rich reward for their earnest industry and self-denial.

We hope that before Christmas we shall have our steam launch, which we so greatly need. The freightage on our donated goods and the supplies which we receive from time to time would soon cover all the expense. Besides we shall have the pleasure and recreation of a short journey for a day or few hours. Our little boat is so small that few like to venture in her, and of course

she is useless as a conveyer, but a great pleasure when either visiting the heathen around, or enjoying a trip upon our lovely lake.

The visits on a Sunday afternoon to the heathen town have been kept up regularly by the pupils. Most graciously has our Heavenly Father crowned their efforts, by causing one man to leave all his gree-grees and express himself anxious to become a member of our Church. After examining

him the Rev. O. E. H. Shannon admitted him into the Church by Baptism last month.

Before closing I wish to express the comfort and pleasure I have received from the kindly and valuable aid of the student teachers, Miss R. M. Ciscoe and Mr. A. Grubb; never have they faltered when I have been obliged to be absent from my own special duties. Miss Nicol has kindly written her impression of the various pupils.

M. R. BRIERLEY.

A SUBJECT MUCH DISCUSSED IN JAPAN.

A QUESTION has arisen in Japan which is causing no little discussion and some excitement. It is concerning the propriety of the teachers and pupils in the university, "the high middle schools," and the lower public schools bowing before the pictures of the emperor, which are placed in them, and there is a difference of opinion upon the subject among both foreign and native Christians. Some regard the act as savoring of idolatry, and others as simply a token of respect for a ruler. A girl in a public school has refused to bow to the emperor's picture, and she has borne without flinching the sharp persecution which has followed from teachers and scholars. A more important case is thus stated by the Rev. Dr. D. C. Greene of Tokyo: "Not long since an imperial rescript enjoining loyalty to the throne and obedience to parents was formally sent to the schools of the country. After its receipt at the high middle school of Tokyo, which occupies the place of the German gymnasium, immediately below the university, a special day was fixed for laying it before both teachers and students. A copy of the rescript was placed beside the photograph of the emperor usually displayed on such occasions, and after the formal reading of the document each teacher and student was expected to salute both the photograph and the rescript. All went well until a teacher, a graduate of the agricultural college at Sapporo, an old pupil of the late President Clark, declined to make the salute. The students were loud in their charge of criminal disrespect to the emperor, asserting that Mr. Uchimura—for that was the name of the non-conforming teacher—had made himself liable to fine and imprisonment. There was no fault to be found with the teacher save this one of alleged

criminal disloyalty, but the students were determined that he should leave the school. Naturally the excitement spread and the newspapers took up the discussion. Some of them contended strongly that there was no religious element in the ceremony. It is reported that the principal of the school himself says he should refuse to make the salute if he regarded it as religious worship. Under the influence of these representations, Mr. Uchimura agreed to make his salute, provided he might be allowed to explain his position. However, he subsequently resigned his chair. Whether this was because his *quasi* compromise was not accepted, or because maturer thought brought him back to his former independent conviction, I do not know. The situation is an embarrassing one."

It is not easy to form a decided opinion upon this subject because of the difficulty of ascertaining the general interpretation put upon the act of bowing by the Japanese themselves. It is probable that there was more religious significance in the ceremony formerly than there is now, or rather, that a far larger number of the people considered that there was a religious element in it than is the case at present.

All writers upon Japan agree that from ancient times the emperors of Japan have been the objects of divine homage to some extent during life, but to a greater degree after death and after the formal deification under a posthumous appellation. Even yet the living emperor is considered too sacred a being to be spoken of by his personal name, and at the mention of his title nearly all Japanese make an unconscious bow. The title generally used is *Tenshi* or *Tenno* (the son of Heaven) and it is unquestionable that in certain quarters divine honors are paid

even to the present emperor. He himself worships his ancestors in the imperial chapel or shrine which is in the recesses of the palace, and when a diplomatic minister is about departing for his post, or a cabinet minister is newly appointed he is "ordered to worship the cenotaphs in the imperial chapel," before an audience with the emperor. What form the Shinto services in the palace shrine assume, and just what the worship is is not made public.

When the emperor takes a drive in a carriage in Tokyo and its suburbs he sits impassible, noticing no one, and all the people are silent and reverential, but on the rare occasions that he passes through the foreign settlement at Yokohama the American and European residents cheer him, and he bows in acknowledgment of their salutations. Just what the Mikado and his people now

think about him and his ancestors being objects of divine homage there is not much to guide us in forming an opinion. Probably a great many of the people besides the native Christians no longer believe it right to accord divine honors to the emperors, though they all respect the present ruler more than any European sovereign is revered.

That some of the native Christians refuse to use the term "son of Heaven," and that others decline to bow before the photograph of the emperor in the schools, in the courts, and in the residences of officials, is not to be wondered at, and such persons ought not to be charged with disloyalty or subjected to persecution, especially in a country whose constitution guarantees liberty of conscience in religious matters, such persons believing that there is a religious significance in the acts referred to.

STEADY GAIN IN CHINA MISSIONS.

THE Rev. Dr. Wm. Ashmore has been laboring for more than thirty years in the city of Swatow, in southern China, where the hostility to foreigners has been greater than in most other cities, but where there are now more than 1,000 converts. In a recent letter he thus contrasts the early days of the mission with the present: "In the early years of this mission, getting about was like running a gauntlet of savages. Hoots, and yells, and offensive names, and dirt, and stones, and dangerous bits of broken pottery—always abundant in a Chinese town—were the usual accompaniments of a tour among the villages. In a few places the people would be civil, but they were the exceptions. It was no satisfaction half the time to attempt to talk. One can get used to being called 'foreign devil,' and 'foreign dog,' and 'monkey,' and 'swines' progeny,' provided he is only passing on; but it is a strain when he is trying to get the kindly attention of a small crowd. I used to wonder if the day would ever come when it would be otherwise, but I never expected to see it. All the more do I thank God that I have lived to see the time when I am not hounded like a tramp, and pelted like a dog, and cursed like a leper.

"Little by little, of late years, things have been steadily gaining. Of course people do not care about us even now, and do

not care to hear much about our doctrine; but as a rule they are quiet, and many do listen to our message, instead of pestering us with innumerable questions, as to what our hats are made of and where we got our buttons. We are thankful for that, too, and it is more to be thankful for than one would suppose. Indeed, we are in a thankful mood generally; for if we are not in Canaan, we are over some of the worst portions of this vast howling wilderness, and we are persuaded that better times are ahead."

What Dr. Ashmore says of the numerous adjacent towns and villages is true also of the neighborhood of many other cities in China, which are partially occupied by missionaries: "The towns and villages of this great region have lain heavily on our hearts. There are 6,000 of them just in our own portion of the field. In a few only—a very few—are any Christians to be found. When and how are we going to reach the others—the more than 5,000 towns and villages that have in them no witnessing servants of God; the more than 5,000 that have never had anything more than a passing call from some native evangelist; the 3,000, surely, that have never had a missionary inside of their gates? This is the loaded question that has weighed us down."

ANNOUNCEMENTS.

China.—Information has been received that Mrs. William J. Boone and her son were expecting to leave China about the first of January last, sailing from Yokohama on the 11th, and arriving in New York early in February.

Japan.—Bishop Hare, on his second official visit to the Japan mission left Sioux

Falls, South Dakota, January 8th, and sailed from Vancouver, by the steamer "Empress of India" on the 13th. The Bishop hopes to be in the United States again by Easter. By invitation of the Board of Managers Bishop Hare will visit China, where he purposes to spend two or three weeks.

AFRICA.

REOPENING OF THE OLD BOHLEN STATION.

BISHOP FERGUSON, in a letter recently received, tells an interesting story concerning the original interior stations made possible by the devotion, in 1857, of the personal estate of Mrs. Jane Bohlen, at her request, to the establishment and sustentation of an interior station in Africa. The payment of \$20,000 to this Society was freely and promptly made by Mrs. Bohlen's son, Mr. John Bohlen, and her daughter, Miss Catherine M. Bohlen. The sum was afterward added to. The fund has been kept safely invested and the income used to support interior stations under the name of Bohlen stations. The present value of the securities belonging to this trust is \$22,608.14.

The Bishop writes: "The war between the Rocktown and Cape Palmas tribes has terminated through the intervention of the Weboes, who sent delegates for the purpose. The said Weboes had a difficulty with the

government, which led to the laying of an interdict against them; on which account I was prohibited from reopening the old Bohlen station. Now, they have settled the matter, and the interdict has been raised; and according to my promise to them, as soon as the government took action they called on me to resume missionary work.

"The Bohlen fund is at present principally divided between two other stations, viz., Tebo and Nyimunu. I shall have to withdraw from them so much as may be necessary to sustain the work at Webo, inasmuch as it was for that place that the fund was originally given, and I hope the difference can in some way be made up. According to the entreaties of the Weboes, I have already sent two men to them—one, Mr. Charles T. Brown, to reside at Nyaake (near the river), and Mr. Francis Tebeyo Brownell (son of the Rev. Gabla Brownell), to teach at Nitielu, the chief town."

CHINA.

AFFAIRS OF ST. JOHN'S COLLEGE.

THE Rev. F. L. H. Pott writes from St. John's College, Shanghai, under date of October 28th last, as follows: "The work here goes along nicely. Of course I am somewhat impatient to begin to carry out some of my plans for a new building, etc. We have just taken a step in advance that may be of interest to you.

"Hereafter the admission to St. John's College is to be by examination. I am going soon to hold an examination of applicants for admission. There are over forty names on the applicants' book now, and before that time there will doubtless be more. The examination is to be on one of the Chinese classics (the Confucian Analects) and on a primer in English. The boys passing

the best examination will be admitted. The requirements, of course, are very low at the start, but in course of time we shall hope gradually to raise them, as we grow toward our college ideal.

"Am I at liberty to appeal for the \$500 to pay for the new school-rooms built last summer?" [The \$500 to which Mr. Pott refers is commended by the Board of Managers, and contributions toward it are invited, in the list of "needs for building purposes" published on page 37 of the January SPIRIT OF MISSIONS.—Ed.]

THE MISSIONS AT I-CHANG AND SHA-SZE.

The Rev. Herbert Sowerby, in a letter dated at Shanghai November 28th last, says: "The Board may wish to have some reliable

information as to the I-chang and Sha-sze stations in my charge.

"(1) Sha-sze was opened some few years ago by the Bishop sending me with a native clergyman in Deacon's Orders. The place is one of great importance, second only to Hankow in native estimation. It is not an open port, and needed the greatest care to work the station without trouble. On my first landing the captain of the steamer almost refused to allow me to leave the ship. I was surrounded by a crowd yelling 'kill' and 'beat.' The late Bishop visited the station twice. On my last visit, in February, 1890, I was invited to several homes, including an ex-mandarin's, and I am personally known on the street there. We have between fifty and sixty converts, and of these several are well-to-do farmers living several miles away from the town.

"The station having been so successful, I offered on leaving China, in 1887, to resign the Wuchang station to Messrs. Graves and Partridge, and to live in a house-boat for a few years, and open up other stations for our young men, who had been trained in our schools and colleges, but who had had no experience in opening new stations. As Sha-sze was too far to work well from Wuchang, I-chang was fixed on as the best open port to work that station from. The Bishop altered the plan from a boat to a rented native house, at I-chang, and by living in this house in the city I took typhoid fever. Mrs. Sowerby came out with our family, and for a time we rented the only suitable house to be had. By the kindness of the Board we were enabled to buy and build.

"Chong-king being opened to foreign trade has caused two more steamship companies to come to I-chang, and property has so increased in value that they can only get rented premises and cannot buy a single lot. So, for the future of the mission we have not been one year too soon in acquiring a permanent place.

"The work has been most encouraging. We have between fifty and sixty Church members. One of our most promising students died there, but not until he had done the most difficult of all things, viz., to start a new work. Two others, and my little girl have had typhoid fever. The late riot was not made by the people of the place, that is, the responsible and respectable classes. The

work has more than fulfilled our highest hopes, and we have been repaid for all we gave up, for all we suffered, and our prayers and perseverance have been rewarded.

"There is a great field between I-chang and Sha-sze, and until Mr. Locke and myself, with the late Bishop's help and encouragement, began to push out we had but little to report, and were making students for whom we had no field of work, and no systematic plan for future work. I held Wuchang alone for two years, and had two out-stations, besides other work. It was too much for one man, but I trusted that two could undertake it.

"I want it understood that China is in a very disturbed state, and that I felt it right to put the case fully before Mrs. Sowerby, as to leaving China. Her answer is a firm one: *We must not give up I-chang, we must rebuild and return.* I feel I have a duty to Christ in these His sheep there, a duty to the Church of China as to the future, and a duty to the mission, having so kindly and handsomely supported me there, and to our late Bishop's last expressed and most earnest wish.

"So we decided to stay, but as we could not get house room in Hankow we had to come to Shanghai for the time. I have been up to I-chang and fulfilled to the letter the late Bishop's instructions, and I am now, while waiting the settlement of the claim for damages, redrawing the plans for the builders and making my estimates.

"The work has not stopped. The daily services have gone on. I had for a time to remove some of our workers, one recovering from typhoid fever, who was in my own house at the time of the riot, the good little woman, our girls' school-teacher, as they were our old school-children, and at that time I could no more leave them than my own. She will return as soon as we can send her back, and her mother will act as Bible-woman. She is the widow of a native evangelist, and has been a Christian nearly twenty years. I shall return and live in a boat as soon as possible, but to be there before the claims are paid would, I think, do harm. The mandarins want us to return, and it will only hinder a settlement to do so before the matter is settled in a proper way."

Under date of December 8th, Mr. Sowerby adds: "I am off to Wuhu to visit the station. The Bishop used to go there statedly

as there is no Priest there. The Bible-woman has gone to I-chang, and so the girls' school will again go on. We are waiting for the claims to be paid to return and go to work again."

NEWS OF THE MISSION.

The Rev. Elliot H. Thomson, president of the Standing Committee, writes from Shanghai, November 27th, 1891, as follows: "You will be much rejoiced to hear that the Rev. Mr. Ingle arrived here safe and well on the 17th instant. He is now living out at St. John's College. He has gone to work at the study of the language. I live in a small Chinese house (very comfortable) and could not entertain him, and further, he can help Mr. Pott in his English work at times. I have now also the pleasure of announcing the arrival of the Rev. Mr. Massie and his wife. She had suffered much from sea-sickness and deemed it best to rest a week in Japan. They arrived here November 24th, and are also at

St. John's. Mrs. Massie still feels the effects of the voyage, as it was very rough between China and Japan. We are rejoiced to have the new-comers, and do most earnestly pray that they may have long and useful lives in China.

"The missionaries are all well and all is quiet. Mr. Sowerby has been up to I-chang and has now returned. He has been in to see me, and thinks he will soon be able to return to his work. Of this he will report to you. He is expecting to rebuild as soon as the indemnity is paid.

"Dr. Merrins has written me that he was about to begin work in Wuchang, but that he finds matters rather out of order in the hospital; the surgical instruments much injured by rust and very few medicines.

"My outside country work has been much curtailed by the calls upon me here. I hope soon to be free again.

"I send my Christmas greetings to all. May a deeper sense of that great event ever grow in our hearts."

JAPAN.

ST. AGNES' SCHOOL, OSAKA.

MISS EMMA WILLIAMSON, in writing about the last year's work of St. Agnes' School, says: "The work in St. Agnes' School for the year has been most satisfactory. In Japan the fear of cholera is always felt in school work, as the pupils come from all over the country, and are very timid about Osaka. The water is very poor in this city. The health of the pupils has been very good, with the exception of a few cases of influenza.

"The money received from boarding-pupils has been *yen* 553; of this amount 448.68 has been paid for board, leaving a balance of *yen* 104.32. The money received from

day-pupils and admission fees has been *yen* 65; total amount, *yen* 169.32. The price of food has been much higher this year.

"Miss Palmer still continues her good work in the school; her classes have done very well indeed. Mrs. Tyng has kindly taught music a part of the year. This is one department in St. Agnes' School that is very much in need of a regular teacher. I am sorry neither Miss Palmer nor myself are musical.

"Fifteen of our pupils have been confirmed this year, and two have been baptized. Nearly all the pupils are Christians. Five of our scholars graduated."

HAITI.

EXAMINATIONS AT THE FARM SCHOOL.

BISHOP HOLLY writes from Port-au-Prince, November 24th last: "The annual examination took place at the farm school on the 15th instant. This was full two months later than usual. The delay was owing to the fact of the sickness of the schoolmaster for several weeks at the beginning of the year; and being anxious to make up for lost time, he prolonged the session.

"It was a very interesting occasion.

The parents and friends of the scholars were present from Leogane and Mirebalais, and the minister of public instruction sent the chief clerk of his department to represent him. A judge of the court of cassation was also present.

"The examination showed a wonderful progress in the scholars, who had received but three years' instructions in the school, in reading, writing, arithmetic, grammar and geography."

MISCELLANY.

TOPIC FOR PRAYER.

THAT Bishop Hare's visit to the Japan and China missions may be blessed of God and that in his going and returning he may be prospered and guided.

A MESSAGE TO GLEANERS.

"Look how thy brethren fare."—I. Sam. xvii., 18.

O SONS of Jehovah! a message to you—

(Let true-hearted servants the answer prepare)

The word of the Father so tender and true:

"Go, see how your brethren fare."

Not one is forgotten or far from His heart,

None out of the reach of His Fatherly care;

Yet He to His people hath given this part,

To see how their brethren fare.

O Jesus, Redeemer! the mission is Thine—

Adored be Thy Name, in that work we may share,

And go in the might of Thy Spirit Divine,

To see how *Thy* brethren fare.

O come to our hearts, Blessèd Spirit, we pray,

Thy seven-fold graces to shed abroad there,

Then send us with love-quickenèd steps on our way

To see how our brethren fare.

—Mary S. Tucker, in *Church Missionary Gleaner*.

HOW GIFTS SHOULD BE REGULATED.

A GOOD point was made by Mrs. Pepper of Saco, Maine, in speaking on missions at one of the associations. She attacked, in a very witty way, some of the current fallacies in the giving and collection of missionary funds; among others, she said that the common advice to people to give until they feel it is a mistake. The trouble with most people is that they begin to feel their giving altogether too soon. It hurts some so much to give that, if they stop giving when they begin to feel it, they will give

very little indeed. Christians ought not to regulate their gifts according to any other principle than the one laid down in the New Testament—"according as God has prospered," in view of all that He has done for them.—*Selected*.

THE POWER OF THE GOSPEL.

THE United States Government brought seventy Indians to St. Augustine, in Florida, as prisoners of war. Every one of them had taken the life of men, most of them more than once. They were handcuffed and chained together, and soldiers kept guard over them with loaded arms. They wore long hair, they had wampum and war paint on, and their wild looks as they passed along the streets made the spectators shudder and glad to see that they were chained. They were imprisoned in the old Fort Marion and a Christian captain was put in charge of the gates and walls and all inside.

The Indians never shed a tear of sorrow; they never laughed; they never sighed or groaned under pain; they never feared the face of men. They would not condescend to speak a word of English in the hearing of their guard, although some of them knew the language well. They thought it a dishonor to touch hand to any useful work; they would rather be burned alive than have it said that they were willing to wear the white man's dress or to go the white man's road.

Yet, with quiet energy, with invincible courage, with enlightened common sense, that Christian captain commanded the fear, won the confidence, and melted the hearts of that terrible band of stolid, cruel, and implacable men. I have sat at table and knelt in prayer and joined in sacred song with those fierce warriors whose hands had been red with blood and who had been proud to wear the scalps of murdered men. I have met them in the casemate of the fort when the voices which had been trained to the war-whoop, were lifted in praise so loud and strong that the arches trembled as if under the recoil of heavy guns. The power that wrought that mighty

change in those bloody men is the same as that which goes with the missionary of the Cross to the ends of the earth.—*From "Morning Light in Many Lands."*

THE CAPITAL OF LIBERIA.

THE approach to Monrovia from the sea was most interesting. At first nothing but a dense forest was seen from the steamer; but as we gradually made our way in, the high roofs of a few houses peeped above the rest at a considerable distance, then a full show of a high hill, used for signalling purposes, on which also is built a lighthouse of moderate pretensions. As we steamed slowly on our course, the full splendor of the town, which is built on a hill, opened itself before us, and we rested our eyes on the capital of the first negro republic in west Africa. We soon anchored; and the mails for this port, unlike the practice at other ports, were taken on shore by the third officer of the vessel in the ship's surf-boat manned by kroo-boys. Monrovia has a splendid lagoon, but it must be approached through a bar, which, however, is not so dangerous as other bars lower down the coast. Boats with oars can be used here, which is simply impossible in the other ports, in consequence of the heavy swell which prevails.

The public buildings attracted our attention next. The White House, the official residence of the president and family, is an imposing building two stories high. It has an elaborate veranda in the lower story, which opens into the reception hall and other rooms. Leaving these, we walked on to the senate house and the court of quarter sessions, two plain buildings of stone, in which, I was told, very important political subjects are often discussed, and many legal decisions on intricate cases arrived at. Brief as was my visit at Monrovia, it was easy to observe that the natural resources of the country were abundant; and with capital and enterprise at her command, the development of this infant republic will be wonderful.—*Sierra Leone Weekly News.*

A GOLDEN ANNIVERSARY.

THE Rev. Dr. Cornelius Van Dyck, the principal translator of the Bible into Arabic, has just finished his fifty years as a missionary in Beirut. The occasion of his

golden anniversary was taken note of in a most pleasant way by his friends and neighbors. An address was presented and gifts were sent. Delegations came from the native Christians, the orphanage and the hospital. The Greek patriarch of Damascus and the Turkish governor sent messages—the latter announcing that a decoration would come from the Sultan. All day a stream of visitors of all nationalities and sects poured through Dr. Van Dyck's rooms greeting him.

THE CLERGY AND MISSIONS.

AN Episcopal rector says: "I am a firm believer in giving the people a chance to contribute. Their failure to do more for the missions of the Church is largely owing to the lack of earnest and loving appeals by the clergy. The laity are not niggardly. A little more faith, more personal interest, and a large amount of daring *pluck* on the part of the clergy would bring into the treasury more than double the amount now realized." Dr. Heman Humphrey wrote to his son: "The ministers of the Gospel have it in their power to do more toward raising the necessary funds than any other class of men—might I not add, more than all other classes of men." It was his opinion that, if the ministers did their whole duty and exerted all their influence, the contributions of the Church would be doubled in a short time. Dr. Duff used to say, "The tug is with the ministers."—*Christian Intelligencer.*

THE CHANGE IN TWELVE YEARS.

TWELVE years ago the Rev. Oscar Michelson landed on the island of Tonga, in the New Hebrides, alone among cannibals. At first he had many perilous adventures, and again and again fled into hiding to save his life. Once a savage, now one of his best teachers, levelled a rifle to kill him, but was stopped by a look. He persevered amid many threatenings and dangers. His house became known as the Sunday House, and Christian hymns were often heard mingling with heathen songs. From heart to heart, from home to home the Gospel won its way, until now thirty Christian teachers are laboring in as many different villages. Mr. Michelson's field now includes, he writes, four whole islands. The

people speak three languages. At one meeting 300 rose for prayer. Ten years ago they proposed to eat him. Now he lives in perfect safety.

A REMARKABLE RESPONSE.

THE British East Africa Company has lately found itself in financial straits through the endeavor to maintain its operations over so vast an extent of territory as to include Uganda, and an order has been issued for the recall of the armed force which had been sent to that country to repel the incursions of the Arabs; but the Church Missionary Society has so come to the help of the company that the order has been countermanded. At a large meeting, which has convened to bid farewell to Bishop Tucker, a description was given of the terrible state to which Uganda would be reduced if the East Africa Company be compelled to withdraw. An appeal was made for funds to enable the company to continue its operations, and it met with an instant and remarkable response. Amid great enthusiasm one woman gave \$25,000, many others \$500 each; others handed up jewelry, one a bag containing a gold watch and sixty rupees; another said, "My four freehold plots shall go for Christ." Owing to this, and the countermanding of the order of evacuation, Bishop Tucker has started on his return to Uganda with a lightened heart and strong hope for the future.

FRAGMENTS.

—London has almost thirty general and special hospitals, with 6,000 beds, and which receive not less than 51,000 patients annually.

—It is said that Japan has a village, Gojumara, where each house has a motto on the door: "Frugal in all things, liquors prohibited."

—Ten years ago the American Home Missionary Society had twenty-six missionaries preaching in foreign tongues in our land. It now has 191.

—The Maharajah Dhulep Singh, who formerly sent \$5,000 yearly to a mission in Egypt in recognition of having found a lovely Christian wife in the Cairo school, and afterward had such a strange and sad

career, has returned to England and been pardoned by the queen. He has recently sent a draft for \$10,000 to the Egyptian mission.

—The memoir of Mackay, missionary to Uganda, of which 10,000 copies have been sold, has led several men to consecrate themselves to the evangelization of Africa.

—Last year English officers and civilians in the Punjaub and Sindh, India, contributed \$13,500 to missions in those provinces. This shows what they think of them.

—A Philadelphia lady has sent Bishop Morris a check for \$3,500 for the endowment of a bed in the Good Samaritan Hospital, at Portland, Oregon. This is the fifth bed in the hospital endowed by Philadelphians, at the aggregate cost of \$16,000.

—A hearty welcome is being accorded in England to the Rev. E. C. Gordon, a nephew of the late Bishop Hannington, who has labored heroically nine years in Uganda. The climate and trials have told deeply on a vigorous constitution, but he hopes that with rest and care he will be able to return this year.

—During one of the meetings of the recent Baptist missionary conference at Buffalo, an address to the Rev. Dr. Clough from the native residents of Ongole, India, on his leaving for a visit to this country, beautifully engrossed on vellum, and enclosed in a silver casket, was presented to him. At this meeting several large contributions were made to the Ongole mission, and a number of volunteers offered themselves to work with Dr. Clough. Six thousand converts were baptized in the Ongole mission last year, and the whole number of converts is 40,000.

—Nakamura Messanao, a leading Japanese statesman and philosopher, has died. He was well-read in Chinese and western literature and philosophy, and delivered lectures after the manner of the Greek philosophers. These lectures were attended by hundreds of disciples, and rivalled those of Fukuzawa, the "Socrates of Japan." He received many honors being last of all, in 1890, appointed a life member of the new house of peers. For many years before his death he had been a Christian, and had greatly assisted the translators of the Bible into Japanese.

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary*.

TO DIOCESAN OFFICERS.

THE February meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held in Room 21, Bible House, New York, on Thursday, the 25th, at 10.30 A.M.

All Diocesan Officers are earnestly invited to be present.

JULIA C. EMERY, *Secretary*.

BOXES AGAIN.

DIRECTLY after Christmas we sent from the Mission Rooms inquiries as to how the Festival had passed in the different mission stations, and if the supply of gifts from the Auxiliary had been sufficient. We also begged the missionaries to let us know wherein the branches of the Auxiliary had failed to give substantial help. It is much more important for us to realize how we can best help and the ways in which we have fallen short, than to concern ourselves with the extent of the appreciation of our efforts shown by the missionaries. We print, this month, some letters telling of Christmas brightened by the gifts of the Auxiliary, but at the same time would make some extracts from letters lately received, and would call special attention to them. In doing this missionary work, should it not show forth the true missionary spirit—love, consideration, self-denial? Why should any box ever contain soiled, ragged or broken things? Why should the boys and older girls be so often neglected in the providing of gifts? Why should not every charge for sending be always met by the societies?

In answer to our pressing inquiries, one missionary writes:

Some of the garments sent have been so ragged and *filthy*, that I have put them in the fire. For instance, *soiled* stockings, full of holes.

Another writes:

The boxes sent us for Christmas were generally excellent; but while I had a plentiful supply for the little girls, I was rather deficient in things for boys and large girls. Some of the boxes, too, contained mostly toys and candy. While these things delight the children and give them much pleasure, I think clothing is more necessary for them. Scarcely a day passes that I do not have applications for help from the needy. They think more

of a piece of flannel than almost anything else. This is always expensive, and they can never afford to buy it.

After I have made up the clothing into bundles and distributed it to my scholars, I give what is left over to the women with large families, for the little ones who are not old enough to come to school; and in nearly every family there are one or two orphans, left by some deceased relative, or an old grandparent, helpless and dependent. These I try to help, too, and they are so grateful for a warm flannel skirt, a vest or shawl. I know these poor creatures really suffer in winter for want of proper clothing.

I cannot begin to tell you what a great help the medicine, sent us, has been. I expect fully thirty of our scholars have been sick with *la grippe*, some severe cases, too. Father has been most successful in his treatment of it, giving them physic and telling them how and what to do, thereby saving them doctor's and druggist's bills, which they can so little afford. Indeed, they frequently die for lack of a doctor, and proper food and medicine, because they have not the money to procure them.

Another says :

I think it would be better to have the Easter boxes filled with clothing. I know it is a pleasure and a good thing for the children to dress the dolls and sacrifice their cherished toys and books, but I often wish I could turn some of them into calico, unbleached muslin or flannel, for use in the sewing-schools.

Again word comes to us :

We felt agonized during the distribution, because of our lack of gifts for boys. . . . Do beseech every one to remember the boys. No one makes up boys' underwear, and very few send boys' clothing.

And another missionary writes :

I think good, warm, useful "wearables" are more acceptable than candy, toys, etc., just as bread, in the long run, is much to be preferred to pies and cakes; but the latter have their worth. Dolls are of such delight to the girls, I wish I could have more of them next year! I think in every box there should be some soap, towels, handkerchiefs (large colored ones), needles, thread, pins, etc. I am also of the belief that too much of newspaper matter is sent in the boxes and barrels; in some cases the latter almost outweighing the balance of the contents. Large illustrated papers (Harper's) are always welcome, but back numbers of Sunday papers, without pictures, or old text books, and ragged Sunday-school books, are of little use to us; they only add to the weight and expense. *No broken toys should be sent.*

Now, after the marriage feast and the honeymoon always comes the day of reckoning to see "how much the thing has cost." I have been *every year* compelled to bear much of the expense of the getting together of these boxes and packages. I have written to you once before, I think, on this matter. These boxes do give so much joy and do such good that I have been perfectly willing to pay for transportation, extra railroad charge on many of them, *not all* of course. Many boxes give no clew whatever as to where they are from. It may be two, or three, or five dollars on each. Dead loss to me. For the Christmas boxes just made use of, I have paid out thirty-nine (39) dollars and more. Some of the money, of course, soon comes; some delays; and still other never comes at all. Things may *seem* all right when the boxes are getting off, but before they get here there is *always* an encumbrance of some sort. I simply mention this to show that unless some guarantee of some kind accompanies each box, it is asking too much of the missionary, to pay out so much money at one time. Hereafter it will be my rule, I think, not to take boxes from the station until I have the money on hand for extra railroad charges (if any), and for transportation.

CHRISTMAS IN THE DOMESTIC MISSION FIELD.

WE print accounts of Christmas, received from South Carolina, Fond du Lac and South Dakota, showing that the gifts of the Auxiliary have made that bright day in the different missions still more glad.

AT THE ASSOCIATE MISSION (COLORED), COLUMBIA, SOUTH CAROLINA.

I wish you could have gone with us this afternoon to St. Ann's. This is a week of Christmas festivals. I have spent many hours of it already in unpacking and repacking boxes and barrels, counting candy-bags, marking presents, stopping often to consider seriously whether marbles or a top will be the thing for Moses, and if a doll will be the one thing needful to the perfect bliss which Pearl, a black one, expects to obtain at the Christmas tree.

The Christmas festival at St. Mary's came off last night. That was a hard thing to manage, as we have there a day-school, a sewing-school and Sunday-school to provide for. The children sang well, and three little brothers recited "Once in Royal David's City" very sweetly.

Before we reached St. Ann's we could see the groups of boys on the lookout, and were told they had, some of them, been there since early in the morning—dinner being of "no account" on such a day as this.

It was like entering a dark grove as we opened the door of the little church. Every window was curtained with something, and only dim outlines of greenery could be seen. I told the children they must trim it with every green thing they could find, and they obeyed to the letter. Little branches were even put in the cracks in the sides of the building. The tree completely filled the chancel.

After the tree was decked and the candles were lighted, the children came in two by two. We had a nice little service; two of the oldest girls led the singing, which was remarkably good considering their lack of training. It was a pleasure to listen to their hearty responses.

Poor things! they were quite speechless with happiness. The "thank you" came out of their eyes rather than their mouths. The "faithful members" were made happy by gifts of clothing, which is a real bless-

ing as this has been a hard year for them; cotton which last year they could sell for fifty dollars, this year brought but twenty.

I had some cards for the mothers, and what seemed to delight them more, some bright pictures out of seed catalogues, which they can pin up in their cabins. I was very sorry when "Gather around the Christmas tree" was finished and the last candle out. On the way home I said it was worth coming to Columbia to have had this one afternoon.

AT ONEIDA, DIOCESE OF FOND DU LAC.

Our Christmas was a very happy one. The Indians did all the work of trimming the church themselves, and it looks very handsome. We had our tree on Christmas Eve, and had nice presents for all the scholars, and a little gift for every one of the people. They seemed very grateful and happy. On Christmas Day we had service in the morning when one hundred and twenty-four communed, and they had a Christmas feast at the school and guild-house. Mr. Burleson had borrowed a magic lantern in Greene Bay, and in the evening showed them some very pretty views, all on sacred subjects, mostly from the life of our Saviour. They had never seen anything of the kind, and were very much pleased with it. Saturday morning we had service and a good number communed; and Sunday there were about one hundred received. Then we had service Monday morning, and there were fifty received. I think this was a good attendance, when you know the condition of the roads. It rained a little all Christmas Day and the mud was fearful. Then it turned to frost and cold, and the roads were so rough you could hardly go with a team; most of the people walked from one to seven miles.

There is one thing I would like to tell you about. You remember the picture of Bishop Hobart that Sister Anna Hobart spoke to the Indians about when you were here. Sister Anna sent it, and it came at Christmas time. Mr. Burleson hung it at the right hand of the vestry-room door. There are some of the old people here, who remember him and were confirmed by him.

The old chief, Skenendoah, was here on Sunday. Bishop Hobart confirmed him.

He said he remembered well the first time he came to them; there were a hundred men of their nation went on horseback five miles to meet him. They formed in line with horses' heads facing the road, and the Bishop, as he passed through, took off his hat and bowed to each one of them.

One old woman, Elizabeth Doxtater, came up to look at it. She is quite deaf, and her eyes are poor. She borrowed Mr. Burleson's glasses, and as soon as she could see the face, she raised her hands as if in worship, and the tears were running down her face. "It is just like him," she said. She does not talk much English, but she turned to me and said, "He put his hands on my head."

AT SANTEE AGENCY, JURISDICTION OF SOUTH DAKOTA.

Our Santee people have had a very pleasant and happy Christmastide, aside from the weather which was very cold and stormy. All our chapels were crowded to overflowing with earnest and happy worshippers. On Christmas Eve they assembled at each of the chapels to distribute the presents to the children, and because of the kind generosity of our friends in the East, the hearts of all the children were made very happy indeed. One little girl, about seven years old, when she received a doll, turned to Mrs. Stroh, and exclaimed: "Oh Mrs. Stroh, I have never had a doll before. I am so glad I have a doll." After a short service of prayer and song a number of the leading men made short addresses, in which they spoke of the blessings the Saviour had brought to them; and then they related their experience, how they had gradually emerged out of the darkness of heathenism into the glorious light of the Gospel of Christ. Then they explained how at first they could but dimly see the light, and but imperfectly understand God's message of love to men, but that gradually they could see quite clearly and understand the good news (as they call the Gospel). And finally they exhorted and encouraged one another to walk faithfully in the way of righteousness. Thus they spent Christmas Eve.

After the service on Christmas Day the members of each chapel had a good dinner, every one present having contributed either some money or provisions for the same. But in their happiness they did not forget their

gratitude to God for mercies during the past year, in that He blessed them with good crops and many other blessings; and they raised about fifty dollars among themselves to be sent to the Bishop as a Christmas offering, to help in providing chapels and clergymen for those of their people further north and west who as yet have neither chapel nor clergyman.

At our annual convocation, held on the Rosebud Reserve last fall, a number of earnest requests were made by some of the poor Indian people for either clergymen or chapels or both, so that they could enjoy the privilege of Christian education and worship, as they heretofore have never possessed any of these privileges. When I saw the Indian men and women who had been sent by their people to plead their cause with the Bishop and in convocation; I say when I saw them standing there before the assembled convocation, pleading with the Bishop for a humble chapel in which they could worship God, and pleading for a clergyman or at least a catechist to instruct and lead them on in the way of life, I thought, "Oh, that many of our Christian friends from all parts of this great and rich nation could hear the pleading of these poor Indian men and women! Surely their hearts would be melted in pity and sorrow for them, and they would hasten to provide our good Bishop with means sufficient to answer every prayer for a chapel or a clergyman." From five hundred to one thousand dollars would build a chapel, and the usual salary of an Indian deacon is about four hundred dollars, and of a catechist about one hundred and fifty dollars per annum.

It has made my heart very happy to know that our Santee people were so thoughtful of the spiritual needs of their poor brethren; and, as one after another of the men and women would come, and with smiling face hand me fifty cents or a dollar saying, "To help the Bishop build churches for and send clergymen to our yet heathen brethren," my heart was filled with gratitude to God for thus manifesting the power of His love in the hearts of these poor Indian people, who themselves have but recently emerged out of the darkness of heathenism.

At their Christmas dinner all were very happy. Mrs. Stroh and I attended that which was held near the central chapel which is near to our house. The dinner was given in the house of Garwin Whipple, a full-

blooded Indian, a very good and industrious Christian man, named after Bishop Whipple of Minnesota. The food was well prepared, nicely served, and the best of order prevailed. In their home life and social intercourse these people are always very quiet and undemonstrative. What food was left after the dinner was carefully sent to the sick and aged who were unable to attend. And thus we celebrated Christmas Day. I am sure our Christian friends in the East will agree with me that we have reason to be devoutly thankful to God for the wonderful change He has wrought by His love in the lives and hearts of these people. I have been in this work for four years, and I assure you it has brought me nearer to God and in-

creased my devotion to His work, to see with my own eyes and to know the work that His love has wrought in the hearts of these people.

P. S. The amount of the mite-chest offerings of the Santee women for the past twelve months is about sixty dollars.

We were very kindly remembered by our friends with very appropriate and acceptable gifts. As a consequence the Santee children had a happy and jolly Christmas, and every little girl received the desire of her heart—a doll. To all our friends who so kindly remembered us I have sent a letter of grateful acknowledgment and also an account of our Christmas festival such as I now send you.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians and among the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,000 missionary workers, and to support schools, hospitals and orphanages. \$500,000 are asked for this year.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1891, to January 1st, 1892.

ALABAMA—\$22.30			
<i>Anniston</i> —Grace, Domestic.....	6 80	<i>Herkimer</i> —Christ Church, Domestic, \$3.94; Foreign, \$16.81.....	20 75
<i>Greensboro</i> —St. Paul's, General.....	15 50	<i>Hoosick Falls</i> —St. Mark's, Foreign, \$9.78; Sp. for Bishop Brewer, Montana, \$2....	11 78
ALBANY—\$583.43		<i>Morris</i> —Zion, "P. A. S.," Colored, \$5; Indian, \$5; "A. G. S.," Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5.....	30 00
<i>Albany</i> —All Saints' Cathedral, through Wo. Aux., Sp. for life insurance of Rev. A. H. Locke, China, \$15; Sp. for Domestic Contingent Fund, \$10; Sp. for Bishop Brewer's work, Montana, \$10.02; Sp. for Lending Library, \$5; Domestic, \$261.89	301 91	<i>Palenville</i> —Gloria Dei Mission, Domestic and Foreign.....	5 00
Grace, Sp. for scholarship at St. Augustine's School, Raleigh, N. C., \$25; Colored, \$10.....	35 00	<i>Richfield Springs</i> —St. John's, Domestic and Foreign.....	14 25
Holy Innocents', Colored.....	4 50	<i>Troy</i> —St. John's, through Wo. Aux., Sp. for Bishop Brewer, Montana.....	5 00
St. Peter's, Miss A. E. Tweddle, Sp. for Indian lace-school, Minnesota, \$30; Sp. for Miss Skellie's salary (arrears), \$10; through Wo. Aux., Sp. for Bishop Brewer, Montana, \$10.....	50 00	St. Luke's, Colored.....	2 54
Mrs. B. Scott.....	4 00	St. Paul's, through Wo. Aux., Sp. for Bishop Brewer, Montana, of which St. Margaret's Guild, \$5.....	10 00
Mrs. Erastus Corning, Sp. for Bishop Brewer, Montana.....	10 00	ARKANSAS—\$6.70	
<i>Duanesburgh</i> —Christ Church, Domestic... 13 05		<i>Hot Springs</i> —St. Luke's, Domestic.....	6 70
<i>Glen's Falls</i> —Church of the Messiah, Domestic, \$36; Foreign, \$29.65.....	65 65	CALIFORNIA—\$15.00	
		<i>San Francisco</i> —"M.," Colored, \$5; Indian, \$5; Foreign, \$5.....	15 00

CENTRAL NEW YORK—\$390.66

<i>Central Square</i> —"Anonymous," General..	5 00
<i>Cortland</i> —Grace, Domestic.....	5 17
<i>Elmira</i> —Grace, General.....	7 44
<i>McLean</i> —Zion, Domestic.....	2 22
<i>Oswego</i> —Christ Church, Domestic.....	30 50
<i>Owego</i> —St. Paul's, Domestic, \$4.02; Foreign, \$4.03.....	8 05
<i>Utica</i> —Grace, Domestic.....	255 32
Trinity Church, Domestic.....	39 89
"C. L. O.," Sp. for sufferers from earthquake in Japan.....	25 00
<i>Whitesboro</i> —St. John's, Domestic.....	7 07
<i>Miscellaneous</i> —Fourth District, through Wo. Aux., Sp. for mission boat for Shanghai, China.....	5 00

CENTRAL PENNSYLVANIA—\$577.81

<i>Allentown</i> —Grace, for Rev. A. D. Gring, Japan.....	10 00
<i>Ashland</i> —St. John's, Domestic.....	2 17
<i>Carbondale</i> —Trinity Church, for Rev. A. D. Gring, Japan.....	35 00
<i>Great Bend</i> —Grace, for Rev. A. D. Gring, Japan.....	6 50
<i>Harrisburg</i> —St. Stephen's, Colored, \$50; "Mrs. B.," Domestic, \$15; Foreign, \$10.....	75 00
<i>Jonestown</i> —St. Mark's, Domestic.....	2 45
<i>Lancaster</i> —St. James', Sp. for Colored mission in Delaware.....	68 89
St. John's, Rev. J. E. Pratt, \$3; Miss Anna W. Martin, \$10, Domestic.....	12 00
<i>Leacock</i> —Christ Church, Foreign.....	1 00
<i>Lebanon</i> —St. Luke's S.S., for "Bishop Hare" scholarship, St. John's School, South Dakota.....	60 00
<i>Mauch Chunk</i> —St. Mark's S. S., for "Bishop Coleman" scholarship, St. John's College, Duane Hall, Shanghai, China.....	40 00
<i>Paradise</i> —All Saints', Foreign.....	6 27
<i>Philipsburg</i> —St. Paul's, for Rev. A. D. Gring, Japan.....	13 36
<i>Plymouth</i> —St. Peter's, Domestic.....	9 06
<i>Pottsville</i> —Trinity Church, through Wo. Aux., Sp. for mission boat for Shanghai, China.....	30 00
<i>Reading</i> —St. Barnabas', Domestic.....	7 50
"A Christmas Offering in Memoriam," Indian, \$80; "A Thank Offering from a Friend of Miss Muir," Sp. for organ for Greece, \$65.50.....	125 50
<i>South Bethlehem</i> —Nativity, Junior Branch Wo. Aux., Domestic and Foreign.....	63 05
<i>Tamaqua</i> —Calvary, Domestic.....	2 00
<i>West Pittston</i> —Trinity Church, Domestic.....	8 06

CHICAGO—\$238.15

<i>Chicago</i> —Grace, Wo. Aux., Sp. in answer to Rev. J. W. Blackledge's appeal, \$25; Junior Aux., Sp. for Miss Margaretta Scott, Africa, \$40.....	65 00
Epiphany, Colored.....	40 70
"L.," for "Robert" Theological scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....	70 00
<i>La Grange</i> —Domestic, \$20; Colored, \$10; General, \$20.....	50 00
<i>Ottawa</i> —Christ Church, Domestic.....	5 00
<i>Salem</i> —Alice L. Snyder, Missionary Box, Domestic.....	7 45

COLORADO—\$11.30

<i>Pueblo</i> —Ascension, Domestic.....	9 75
<i>Trinidad</i> —Trinity Church, Domestic.....	1 55

CONNECTICUT—\$933.43

<i>Ansonia</i> —Christ Church, Sp. for Bishop Brewer, Montana.....	10 00
<i>Bridgeport</i> —St. John's, Domestic, \$100; General, \$60.....	160 00
<i>Brooklyn</i> —Trinity Church, Domestic.....	3 92
<i>East Hartford</i> —St. John's, General.....	5 00
<i>Fair Haven</i> —St. James', General.....	22 93
"N. W. P.," Domestic and Foreign.....	25 00
<i>Greenwich</i> —Christ Church, Domestic, of which S. S., \$34.13.....	115 00
<i>Guilford</i> —Christ Church, Domestic.....	20 00

<i>Hartford</i> —Christ Church, Domestic.....	97 45
Trinity College Chapel, Domestic.....	29 75
Trinity College, Prof. Henry Ferguson, Sp. for Divinity School Library Fund, Tokyo, Japan.....	25 00
<i>Meriden</i> —St. Andrew's, Domestic.....	95 75
<i>Middletown</i> —Christ Church, Domestic.....	15 00
Holy Trinity Church, Sp. for Divinity School Library Fund, Tokyo, Japan, \$10; General, \$20.....	80 00
<i>New Haven</i> —Christ Church, Domestic, \$40; Foreign, \$35.....	75 00
St. Luke's, Domestic.....	4 00
Trinity Chapel, General.....	2 72
<i>New Milford</i> —St. John's, "A Communicant," through Wo. Aux., Sp. for Miss Malles, for her girls in Japan.....	2 00
<i>Norwalk</i> —St. Paul's, "O.," General.....	20 00
<i>Stratford</i> —Mrs. Anna T. B. DeWitt, for "Clinton T. DeWitt" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	60 00
<i>Saybrook</i> —Grace, Domestic.....	4 37
<i>South Norwalk</i> —Trinity Church, Mission Band, Sp. for Bishop Leonard's school, Reno, Nevada.....	12 00
<i>Southport</i> —Trinity Church, Domestic.....	38 00
<i>Warehouse Point</i> —St. John's, Domestic.....	25 56
<i>Washington</i> —St. John's, Domestic.....	6 98
<i>Yalesville</i> —"H. R. N.," Domestic and Foreign.....	15 00
<i>Miscellaneous</i> —"G. C. G. and wife," Domestic, \$4; Foreign, \$4.....	8 00
"Anonymous," Domestic.....	5 00

DELAWARE—\$217.20

<i>Christiana Hundred</i> —Christ Church, Sp. for Brazil.....	100 00
<i>Wilmington</i> —Calvary, Domestic, \$3.50; Foreign, \$1.50.....	5 00
St. Andrew's, Domestic.....	49 00
St. John's, Colored.....	43 20
<i>Smyrna</i> —Mrs. S. W. Filer, \$10; Mrs. Cavender, \$10, General.....	20 00

EAST CAROLINA—\$5.20

<i>Wilmington</i> —St. Paul's, General.....	5 20
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EASTON—\$7.50

<i>Caroline Co. (Greensboro)</i> —Holy Trinity, General.....	4 00
<i>Cecil Co. (Port Deposit)</i> —St. James', Domestic.....	3 50

FLORIDA—\$5.00

<i>Longwood</i> —Christ Church, Domestic, \$2.45; Missionary Pocket, \$1.55; General.....	4 00
<i>Titusville</i> —St. Gabriel's, Missionary Pocket, General.....	1 00

FOND DU LAC—\$25.43

<i>Sheboygan Falls</i> —St. Peter's.....	25 43
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GEORGIA—\$130.94

<i>Albany</i> —St. Paul's S. S., Foreign.....	5 00
<i>Brunswick</i> —St. Mark's, Domestic.....	10 00
<i>Frederica</i> —Christ Church, Domestic, \$16.77; Foreign, \$10.67.....	27 44
<i>Macon</i> —Christ Church, "Cash," Domestic.....	25 00
<i>Milledgeville</i> —St. Stephen's S. S., China.....	3 50
<i>Savannah</i> —Christ Church, for Rev. R. K. Mastie, China, \$50; "A Member," Foreign, \$10.....	60 00

INDIANA—\$26.05

<i>Goshen</i> —St. James', Domestic.....	4 00
<i>Indianapolis</i> —Grace Cathedral, Wo. Aux., for Dr. Haslep's salary, China.....	5 10
<i>Richmond</i> —St. Paul's, General.....	8 95
<i>Terre Haute</i> —O. A. P. Watson, Mite Chests, General.....	8 00

IOWA—\$20.72

<i>Anamosa</i> —St. Mark's, Domestic.....	3 00
<i>Davenport</i> —The Cathedral, Domestic.....	10 98
Trinity Church, General.....	6 74

KANSAS—\$9.70

<i>Abilene</i> —St. John's, Domestic, \$3.85; Foreign, \$8.85.....	7 70
<i>Manhattan</i> —Mrs. J. H. Lee, Missionary Pocket.....	2 00

KENTUCKY—\$241.55

<i>Beattyville</i> —St. Thomas', General.....	6 00
<i>Lexington</i> —Christ Church, Domestic and Foreign.....	60 55
<i>Louisville</i> —St. Andrew's, through Wo. Aux., for Miss Heath's salary, Japan.....	50 00
Charles H. Pettet, for "W. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
"Eighteen Little Girls in Louisville," Sp. for salary of Indian lace teacher, Minnesota.....	100 00

LONG ISLAND—\$878.12

<i>Brooklyn</i> —Church of the Good Shepherd, through Wo. Aux., Domestic.....	20 00
Grace, Alaska, \$500; through Wo. Aux., Sp. for mission boat, China, \$18.....	518 00
Church of the Messiah, Colored.....	10 58
St. James', through Wo. Aux., Domestic.....	50 00
St. John's Hospital, Children, through Wo. Aux., Sp. for Forget-me-not salary, Orphanage, China.....	10 00
St. Luke's, Colored.....	110 00
St. Mary's Domestic.....	11 85
<i>Flushing</i> —St. George's, Domestic.....	43 20
<i>Garden City</i> —Incarnation Cathedral, Indian.....	36 82
<i>Huntington</i> —St. John's, Systematic Offering Plan, General.....	8 75
<i>Islip</i> —St. Mark's S. S., for Indian children, Hope School, South Dakota.....	29 64
<i>Jamaica</i> —Grace, General.....	23 50
<i>Ravenswood</i> —St. Thomas' S. S., Foreign.....	1 78
<i>Sag Harbor</i> —Christ Church, Domestic.....	4 00

LOUISIANA—\$25.00

<i>Lake Providence</i> —Grace, Foreign, of which S. S., \$1.....	10 00
<i>Napoleonville</i> —Christ Church, Domestic, \$10; Foreign, \$5.....	15 00

MAINE—\$68.60

<i>Augusta</i> —St. Mark's, Mrs. Mabel S. Plaisted, Sp. for Colored church building fund, Tryon City, N. C., \$5; Alaska, \$5.....	10 00
<i>New Castle</i> —St. Andrew's, General.....	10 00
<i>Old Town</i> —St. James', Domestic, \$4.28; Foreign, \$4.32.....	8 60
<i>Portland</i> —St. Luke's Cathedral, Wo. Aux., General.....	40 00

MARYLAND—\$1,627.31

<i>Baltimore</i> —Ascension, "Little Missionaries," General.....	10 00
Emmanuel Church, Domestic, \$257.50; for Miss Ives' salary, South Dakota, \$100; "Alfred M. Randolph" scholarship, St. Paul's School, South Dakota, \$60; for Rev. Mr. Massie's travelling expenses, China, \$50; Foreign, \$61; Misses Milliken, Sp. for Bishop Brewer, Montana, \$3; "A Lady," Indian, \$3.....	533 50
Grace, "E., M. and A.," for "E. S. Hall" scholarship (In Memoriam), St. Paul's School, South Dakota, \$60; through Wo. Aux., for Miss Ives' salary, South Dakota, \$15.....	75 00
Henshaw Memorial, Workers' Guild, Sp. for Rev. J. C. Ambler, Japan.....	5 00
Holy Innocents', through Wo. Aux., for Hoffman Institute, Africa, \$10; "Little Girls," St. Margaret's School, Tokyo, Japan, \$5.10.....	15 10
St. Paul's, Domestic, \$355; Colored, \$45; Indian, \$65; Foreign, \$75.....	540 00
J. S. Rogers, Mite Chest.....	25 85
Mrs. A. O. Roberts, through Wo. Aux., for Japan.....	1 00

<i>Baltimore Co. (Reisterstown)</i> —Miss M. B. Mors, General.....	5 00
<i>(Pikesville)</i> —St. Mark's-on-the-Hill, Domestic, \$13; Foreign, \$14.....	27 00
<i>(Towson)</i> —Trinity Church, Wo. Aux., Indian.....	11 00
<i>District of Columbia (Washington)</i> —Incarnation, Domestic.....	20 90
<i>(Washington)</i> —St. James', Alms Chest, for work in Wuchang, China.....	1 00
St. Paul's, Rock Creek Parish, Domestic, \$10; Colored, \$11.75; Indian, \$8.50; General, \$23.....	53 25
Mrs. Virginia L. W. Fox, Domestic, \$25; Colored, \$25; Indian, \$25; Mexico, \$25; Africa, \$25; China, \$25; Japan, \$25; Sp. for India, \$25.....	200 00
"A Friend," Domestic, \$25; Foreign, \$25.....	50 00
"Sister Sarah," General.....	20
<i>Frederick Co. (Frederick)</i> —All Saints', five cent collections, Indian, \$9.75; Foreign (of which "Dick," 1 ct.), \$22.26.....	32 01
<i>Frederick and Washington Co's. (Petersville)</i> —St. Mark's, for Rev. R. K. Massie, China.....	10 00
<i>Howard and Anne Arundel Co's</i> —Queen Caroline Parish, Christ Church, General Montgomery Co. (Unity)—St. Bartholomew's Parish, General.....	4 50
<i>Prince George's Co.</i> —B. D. Lowndes, General.....	5 00
<i>Prince George's Co.</i> —B. D. Lowndes, General.....	2 00

MASSACHUSETTS—\$2,037.54

<i>Amherst</i> —Grace, Domestic.....	15 90
<i>Boston</i> —Church of the Good Shepherd, through Wo. Aux., Sp. for Mrs. Brierley's second assistant, Cape Mount, Africa.....	1 00
<i>(Charlestown)</i> —St. John's, Domestic.....	30 00
St. Paul's, "A Member," through Wo. Aux., Sp. for Church Building Fund, Haiti, \$5; Sp. for Bishop Talbot's school, Boise City, Idaho, \$5.....	10 00
<i>(Roxbury)</i> —St. John's, "A Member," through Wo. Aux., Sp. for "Archibald Memorial" scholarship, St. Mark's School, Utah.....	20 00
<i>(South)</i> —St. Matthew's, through Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho.....	10 00
William H. Lincoln, for support of six native deacons in Japan.....	600 00
<i>Cambridge</i> —St. John's Memorial Chapel, Domestic, \$10.40; Foreign, \$10.40; C. D. Tower, General, \$1; Sp. through Wo. Aux., for insurance of Rev. T. S. Tyng, \$12.50.....	34 30
Christ Church, "A Member," through Wo. Aux., Sp. for Mrs. Alexander's hospital, Washington.....	10 00
<i>Clinton</i> —Church of the Good Shepherd, Sp. for Foreign Missionaries' Insurance Fund.....	5 00
<i>Danvers</i> —Calvary, Foreign.....	4 09
<i>Greenfield</i> —St. James', Domestic, \$17.74; Foreign, \$6.53.....	24 27
<i>Groton</i> —"C. and F." Domestic.....	4 00
<i>Lawrence</i> —"Anonymous," General.....	4 00
<i>Lynn</i> —St. Stephen's, through Wo. Aux., for Miss Mailes' salary, Japan, \$10; Sp. for salary of Mrs. Brierley's second assistant, Cape Mount, Africa, \$20.....	30 00
<i>Marblehead</i> —St. Michael's, Domestic.....	58 00
<i>Medford</i> —Grace, through Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho.....	5 00
<i>Nantucket</i> —St. Paul's, Domestic.....	6 88
<i>New Bedford</i> —Grace, through Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho, \$10; Sp. for Sister Eliza, Denver, Colorado, \$5.....	15 00
<i>Northampton</i> —St. John's S. S., General, for S. S. work.....	6 43
<i>Pittsfield</i> —St. Stephen's, "C. A. B.," Domestic, \$3; through Wo. Aux., for Miss Mailes' salary, Japan, \$5.....	8 00
<i>Watertown</i> —Church of the Good Shepherd, China.....	1 00
<i>Waltham</i> —Christ Church, Domestic.....	27 16

<i>Wood's Holl</i> —Church of the Messiah, Joseph T. Fay, Domestic, \$400; Foreign, \$400; Indian, \$100; Colored, \$100..	1,000 00
<i>Worcester</i> —All Saints', through Wo. Aux., for "All Saints' No. 1" scholarship, \$25; for "All Saints' No. 2" scholarship, \$25, St. George's Hall, Cape Mount, Africa.....	50 00
St. John's, Domestic.....	10 11
Interest on Lucy Lee Chickering Memorial Fund, through Wo. Aux., Sp. for Church Building Fund, Haiti.....	30 00
<i>Miscellaneous</i> —"Friends," through Wo. Aux., Sp. for Church Building Fund, Haiti.....	9 25
S. S. Penny Offering, through Wo. Aux., for Church Building Fund, Haiti.....	8 15
*Friends, through Wo. Aux.	

MICHIGAN—\$627.34

<i>Bay City</i> —Wo. Aux., Sp. for working materials for Greek school.....	12 44
<i>Detroit</i> —Christ Church, Mrs. E. C. Washbon, Domestic and Foreign, \$225; thro' Wo. Aux., Sp. for Mrs. Jennings' salary, Virginia, \$25; Sp. for "Reno" scholarship, Nevada, \$20; Sp. for "Utah" scholarship, \$15; for Miss Bull's salary, Japan, \$50; Sp. for Miss M. Scott, Africa, \$40.....	375 00
Emmanuel Church, Domestic.....	22 81
St. Paul's, Domestic.....	76 25
Fenton—"D. B. M." Domestic.....	2 00
Flint—St. Paul's, Domestic.....	19 14
Hudson—Trinity Church, Domestic.....	75
Jackson—St. Paul's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$30; Mrs. Balcom, Sp. for "Utah" scholarship, \$5; for Miss Bull's salary, Japan, \$2.....	50 00
Lapeer—Grace, General.....	3 45
Monroe—Trinity Church, Colored.....	5 30
Pontiac—Zion, Domestic, \$15.90; General, \$12.....	27 90
Port Huron—Grace, Domestic.....	25 00
Ypsilanti—St. Luke's, Domestic.....	7 30

MILWAUKEE—\$119.40

<i>Ashippun</i> —St. Paul's, Domestic, \$2.50; Mary E. Hayward, Missionary Box, \$2.32.....	4 82
<i>Hartland</i> —Grace, Domestic.....	2 05
<i>Milwaukee</i> —All Saints' Cathedral, General St. James', Colored.....	12 91
<i>Pine Lake</i> —Holy Innocent's, Domestic.....	90 00
<i>Sun Prairie</i> —Mrs. G. M. Smith, through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 62
<i>Wauwatosa</i> —Trinity Church, General.....	2 00
	5 00

MINNESOTA—\$44.69

<i>Cass Lake</i> —Church of the Prince of Peace, Colored.....	1 05
<i>Fairmont</i> —St. Martin's, General.....	5 30
<i>Farmington</i> —Advent, Miss R. Best, Foreign.....	1 50
<i>Lake City</i> —St. Mark's, Domestic and Foreign.....	4 46
<i>St. Paul</i> —St. James', General.....	1 80
<i>Wells</i> —Nativity, Domestic.....	8 20
<i>White Earth</i> —St. Columba, Domestic, \$2; Foreign, \$2.....	4 00
<i>Miscellaneous</i> —Branch Wo. Aux., Mite Chests, for Domestic and Foreign salaries, \$9.19; Sp. for Bishop Gilbert, for Rev. Wm. Tuson, Waterville, Minn., \$9.19.....	18 38

MISSISSIPPI—\$38.41

<i>Natchez</i> —Trinity Church, Sp. for Bishop Johnston, Western Texas.....	35 25
<i>Oxford</i> —St. Peter's, "Birthday Box," Domestic.....	3 16

MISSOURI—\$298.25

<i>De Soto</i> —Trinity Church, Domestic.....	2 60
<i>Rolla</i> —Christ Church, Domestic and Foreign	3 50
<i>St. Louis</i> —Christ Cathedral, Domestic, \$208.34; "Mrs. C.," Domestic and Foreign, \$10.....	218 34
<i>Mt. Calvary</i> , Wo. Aux., Sp. for mission boat, China.....	5 00
St. George's, Colored.....	40 00
St. George's and St. Mark's Memorial, "A Joint Offering," Domestic.....	22 21
St. Thomas' Mission for the Deaf, General	1 60
Anna B. Hayman, Mite Chest, General...	5 00

NEBRASKA—\$203.83

<i>Ashland</i> —St. Stephen's, Domestic and Foreign.....	1 30
<i>Blair</i> —St. Mary's, Domestic and Foreign.....	1 25
<i>Central City</i> —Christ Church, Domestic and Foreign.....	3 35
<i>Clarks</i> —Mission, General.....	1 00
<i>Fremont</i> —St. James', General.....	3 66
<i>Omaha</i> —All Saints', Domestic.....	23 50
St. Augustine's, Domestic and Foreign...	6 61
St. Barnabas', Foreign.....	6 77
St. Matthias', Domestic and Foreign, \$24.92; "J. C. W.," Sp. for church at Broken Bow, Nebraska, \$10.....	34 92
Trinity Cathedral, Domestic, \$90.47; Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$25.....	115 47
<i>Schuyler</i> —Holy Trinity Church, Domestic and Foreign.....	8 90
<i>Tecumseh</i> —Grace, Domestic and Foreign..	2 10

NEWARK—\$632.60

<i>Bayonne</i> —"M. O. C.," Domestic and Foreign.....	1 00
<i>Belleville</i> —Christ Church, Domestic.....	5 93
<i>Bergen Point</i> —Trinity Church, Domestic, \$215.15; Wo. Aux., General, \$50.....	265 15
<i>Hoboken</i> —Trinity Church, Colored.....	24 00
<i>Newark</i> —Trinity Church, Sp. for Bishop Brewer, Montana.....	125 00
<i>Orange</i> —Grace, Wo. Aux., for "Mrs. Frances C. Henderson" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
<i>Summit</i> —Calvary, Domestic, \$58.94; Foreign, \$72.58; through Wo. Aux., Sp. for mission boat, Shanghai, China, \$10.....	141 52
<i>Tenafly</i> —Atonement S. S., through Wo. Aux., for "Atonement" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Domestic, \$10.....	50 00

NEW HAMPSHIRE—\$74.69

<i>Concord</i> —St. Paul's School, for "Neighbors" scholarship, High School, Africa.....	40 00
<i>Dreusville</i> —St. Peter's, Domestic.....	1 74
<i>Exeter</i> —Christ Church, Domestic.....	5 35
<i>Lancaster</i> —St. Paul's, General.....	2 25
<i>Portsmouth</i> —St. John's, Domestic, \$8.21; Foreign, \$5.17.....	13 38
<i>Wolboro' Junction</i> —St. John Baptist's, Domestic, \$7.98; Foreign, \$3.99.....	11 97

NEW JERSEY—\$857.22

<i>Beverly</i> —St. Stephen's, Sp. for rectory to be built at Longmont, Colorado.....	43 00
<i>Camden</i> —Wo. Aux., General.....	17 32
<i>Elizabeth</i> —Christ Church, Domestic, \$12; Colored, \$15.....	27 00
<i>Freehold</i> —St. Peter's, Domestic.....	31 00
<i>Florence</i> —St. Stephen's, Domestic.....	20 00
<i>Lakewood</i> —All Saints' Memorial, Domestic	117 25
<i>Medford</i> —St. Peter's Mission, Domestic and Foreign.....	1 00
<i>Moorestown</i> —Trinity Church, Domestic, \$5; General, \$30.....	35 00
<i>New Brunswick</i> —St. John Evangelist, Domestic, \$83.20; Mite Chests, \$5.80, General.....	89 00
<i>Plainfield (North)</i> —Rev. Edmund Embury, General.....	50 00
Mrs. Mason W. Tyler, Domestic, \$5; Sp. for Indian lace-school, Minnesota, \$5...	10 00

* In the January Spirit of Missions \$21.60 from the above Sp. for suit for African missionary was by error credited to Trinity Church.

<i>Princeton</i> —Trinity Church, Domestic, \$59.55; S. S., Colored, 70 cts.....	60 25	siary Society, through Niobrara League, for salary of Indian teacher, \$250.....	4,295 72
<i>Salem</i> —St. John's, Domestic.....	72 63	<i>St. George's</i> , Woman's Missionary Society, through Niobrara League, for "Theodore Crane Andrews" (In Memoriam) scholarship, Hope School, South Dakota, \$60; through Wo. Aux., for freight on box to Japan, \$1; S. S., Sp. for sufferers of earthquake in Japan, \$350.....	411 00 257 05
<i>Somerville</i> —St. John's, Domestic and Foreign.....	10 25	<i>St. James'</i> , Colored.....	
Mrs. W. H. Hoppock, General.....	5 00	<i>(Fordham)</i> —St. James', Domestic, \$115.19; through Wo. Aux., Sp. for building site for Miss Aldrich's school, Japan, \$55.25.....	170 44
<i>Trenton</i> —Through Bishop Scarborough, Sp. for Rev. Messrs. Tyler and Patterson in Oklahoma, to be divided equally between them for aggressive work, such as buying land and building churches.....	250 00	<i>St. Matthew's</i> , Domestic, \$60; through Wo. Aux., Sp. for purchase of land for Miss Aldrich's school, Japan, \$20.....	80 00
<i>Pemberton</i> —Grace, Domestic and Foreign.....	5 04	<i>St. Michael's</i> , through Wo. Aux., for Rev. Julius Prevost, Alaska.....	38 24 23 93
<i>Vincentown</i> —Trinity Church, of which J. W. Smith, \$5, Domestic and Foreign.....	7 44	<i>St. Peter's</i> , Colored.....	
<i>Miscellaneous</i> —"A Churchman," Colored.....	5 00	<i>St. Thomas'</i> , Domestic, \$1,983 83; "Anonymous," for missionary in Oregon, \$5.....	1,983 83 50 00
"Anonymous," General.....	1 04	<i>Trinity Church</i> , "J. H. H.," Domestic.....	40 50
NEW YORK—\$10,929.78		<i>St. Luke's</i> , General.....	10 50
<i>Clifton</i> —Mrs. H. B. Bates, Missionary Pocket, General.....	2 00	Mrs. Auchmuty, Domestic, \$300; Colored, \$200.....	500 00
<i>Ellenville</i> —St. John's Memorial, Domestic and Foreign.....	4 03	Mrs. Margaret A. Duane, for Howard Duane's scholarship, St. Paul's School, Tokyo, Japan.....	20 00
<i>Irrington</i> —St. Barnabas', Woman's Missionary Society, Sp. for building fund or purchase of land for Miss Aldrich's school, Tokyo, Japan.....	25 00	Miscellaneous, General.....	1 00
<i>Marlborough</i> —Orange Archdeaconry, Branch Wo. Aux., Sp. for Mrs. Green's salary, who is working among the Chinese at Helena, Montana.....	5 00	"Johnnie's Mite," General.....	10
<i>Mount Vernon</i> —Ascension, Colored.....	31 00	"Anonymous," General.....	1 25
Trinity Church S. S., General.....	8 50	<i>Nyack</i> —Grace, General.....	15 00
<i>New Brighton</i> —Christ Church, Domestic.....	79 53	<i>Poughkeepsie</i> —St. Andrew's Chapel, Domestic, \$5.29; Foreign, \$5.29.....	10 58
<i>Newburgh</i> —St. George's, Domestic, \$113.23; Indian, \$50; Colored, \$50; Foreign, \$20.77; through Wo. Aux., Sp. for Domestic Contingent Fund, \$5; General, \$28.70.....	267 70	<i>Rye</i> —Christ Church, Young Ladies' Missionary Association, through Wo. Aux., Sp. for freight on organ to Japan, \$7; Sp. for organ for Rev. J. L. Patton, Japan, \$58.50; Sp. for Bishop Holly, Haiti, \$89.10; Ladies' Missionary Association, Sp. for Bishop Garrett, for scholarship in St. Mary's School, Dallas, Texas, \$2.....	156 60
<i>New Dorp</i> —Mission S. S., through Niobrara League, for St. Mary's School, Rosebud Agency, South Dakota.....	10 00	Miss Cornelia Jay, Sp. for teacher in Indian lace-school, Minnesota.....	25 00
<i>New Rochelle</i> —Trinity Church, Sp. for Rev. F. L. H. Pott, St. John's College, Shanghai, China, \$26; D. A. Hanford, Domestic, \$10; Foreign, \$10; Mrs. D. W. Morrison, Sp. for Miss Hana Tanaka, Tokyo, Japan, \$5.....	51 00	<i>Yonkers</i> —St. John's, Colored, \$71.60; Mrs. W. F. Cochran, Missionary Pocket, General, \$7.96; Wo. Aux., Sp. for land for Miss Aldrich's school, Japan, \$30.....	109 56
<i>New York</i> —All Saints', through Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00	St. Paul's, Domestic, \$35; through Wo. Aux., Sp. for Domestic Contingent Fund, \$3.....	88 00
Ascension, General.....	10 00	<i>Tarrytown</i> —"Friends at St. John's School," Sp. for Mrs. Brierley, Africa.....	4 00
Calvary, Systematic Offering Plan, Colored, \$394.22; Rev. C. Booth's stipend, \$250; Foreign Committee General Missionary Department, Sp. for building fund of Miss Aldrich's school, Japan, \$120.....	764 22	<i>Wilmot</i> —St. John's, General.....	4 00
<i>Christ Church</i> , Wo. Aux., for support of three Bible women in Japan, \$150; "Edith Wilmerding" scholarship, St. Agnes' School, Osaka, Japan, \$40; Sp. for Domestic Contingent Fund, \$14; Sp. for Bishop Garrett's school, Northern Texas, \$10; Sp. for Lending Library, \$3; General, \$3.....	220 00	NORTH CAROLINA—\$155.24	
Grace, toward deficiency of Board, \$500; J. A. Scrymser, \$50; Mrs. Scrymser, \$50; Miss Lyde, \$20; Sp. for sufferers of the earthquake, Japan, \$20; "A Parish-ioner," Sp. for Bishop Hare, \$5.....	625 00	<i>Asheville</i> —Trinity Church, Domestic, \$28.80; "J. G. M.," Mite Chest, \$2.50.....	31 30
Heavenly Rest, Mrs. W. H. Brick, General.....	1 00	<i>Charlotte</i> —St. Peter's, Domestic.....	34 27
Holy Trinity Church, Domestic and Foreign.....	250 00	<i>Hillsboro'</i> —St. Matthew's, Domestic.....	17 81
<i>(Harlem)</i> —Holy Trinity Church, Woman's Missionary Society, Sp. for site for Miss Aldrich's school, Japan, \$12.50; Young Ladies' Foreign Mission Band, Sp. for site for Miss Aldrich's school, Japan, \$12.50.....	25 00	<i>Laurel Hill</i> —Mission, General.....	5 00
Incarnation, through Wo. Aux., Sp. for Miss E. H. Alexander, for hospital work in Washington.....	15 00	<i>Lenoir</i> —St. James, Domestic.....	3 01
Intercession, Domestic, \$30; Foreign, \$30	60 00	<i>Lincolnton</i> —St. Luke's, Domestic and Foreign.....	9 68 1 00
Reconciliation, Infant Class, for Miss Mailes' work in Japan.....	19 50	<i>Marion</i> —St. John's, Domestic.....	
St. Bartholomew's, Domestic, \$3,845.72; Ladies' Missionary Society, Sp. through Wo. Aux., for land for Miss Aldrich's school, Japan, \$200; Young Ladies' Mis-		<i>Oxford</i> —St. Stephen's, through Wo. Aux., of which Junior Aux., \$2; Sp. for support of twins at Montgomery Institute, Seguin, Western Texas, \$10; Sp. for support of baby in St. Mary's Orphanage, China, \$5; Sp. for mission at Cashier Valley, N. C., \$2.....	17 00 14 47
		<i>Pittsboro'</i> —St. Bartholomew's, General.....	
		<i>Raleigh</i> —St. Mary's School, through Wo. Aux., for "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
		<i>Statesville</i> —Trinity Church, Domestic and Foreign.....	1 70
		OHIO—\$332.24	
		<i>Cleveland</i> —St. Paul's, "A Member," Domestic.....	50 00
		Trinity Church, Domestic.....	67 85
		<i>Elyria</i> —St. Andrew's, Domestic.....	3 83
		<i>Gambier</i> —Church of the Holy Spirit, Domestic.....	109 04

<i>Sandusky</i> —Grace, Domestic.....	10 78
<i>Toledo</i> —Grace, General.....	3 50
Trinity Church, Colored.....	77 74
<i>Wakeman</i> —Julia A. Beecher, Domestic....	10 00

OREGON—\$65.38

<i>Astoria</i> —Grace, Domestic.....	18 20
<i>Corvallis</i> —J. D. Letcher, "A Thank Offering," Colored.....	5 00
<i>Marshfield</i> —Emmanuel Church, Domestic..	1 95
<i>Oregon City</i> —St. Paul's, Domestic.....	5 00
<i>Portland</i> —St. Stephen's, Domestic.....	30 00
<i>Salem</i> —St. Paul's, Domestic.....	3 00
<i>Upper Astoria</i> —Holy Innocents', Domestic	2 23

PENNSYLVANIA—\$8,496.89

<i>Bryn Mawr</i> —Church of the Redeemer, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund (of which Junior Aux., \$4), \$10; Junior Aux., Sp. for earthquake sufferers in Japan, \$5.....	15 00
E. B. Montgomery, Mite Box, Domestic..	59 11
<i>Clifton Heights</i> —St. Stephen's, Domestic..	3 50
<i>Conshohocken</i> —Calvary, through Indian Hope Association, Indian.....	6 00
<i>Downingtown</i> —St. James', General.....	3 00
<i>Doylestown</i> —St. Paul's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>Philadelphia</i> —Advent, General.....	117 50
Ascension, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Atonement, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
(<i>Bustleton</i>)—Beloved Physician, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Calvary Monumental, through Indian Hope Association, Indian.....	9 00
(<i>Germantown</i>)—Christ Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Covenant, through Indian Hope Association, Indian, \$15; Sp. through Wo. Aux., for Foreign Missionaries' Insurance Fund, \$2.....	17 00
(<i>Holmesburg</i>)—Emmanuel Church, through Wo. Aux., for "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$2.50; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	4 50
Holy Trinity Church, Domestic, \$3,168; Colored, \$1,090; Indian, \$240; General, \$30; Sp. for Bishop Brewer, Montana, \$400; Sp. for Bishop Morris, Oregon, \$200; Sp. for Bishop Paddock, Washington, \$200; through Wo. Aux., for Miss Mailes' salary, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2; "Clara H. Matlack Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$50; through Indian Hope Association, Indian, \$3.....	5,438 00
Church of the Holy Spirit, Foreign.....	6 00
Church of the Mediator, Domestic, \$50; Foreign, \$50; through Wo. Aux., for Miss Mailes' salary, Japan, \$5; "Richard Newton" scholarship, High School, Cuttington, Africa, \$2; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	109 00
St. Andrew's, Sp. for Foreign Missionaries' Insurance Fund.....	2 00
(<i>West</i>)—St. Andrew's, Sp. for Foreign Missionaries' Insurance Fund.....	4 00
St. James', Domestic, \$342.01; Indian, \$100.50; Foreign, \$365.17; Sp. for Rev. A. Jaeger, Lynchburg, for his Colored Home for children, \$75; "A Member," Sp. for Bishop Walker's cathedral car, \$1; through Indian Hope Association, Indian, \$83; "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$25; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$25.....	1,316 68
St. Luke's, through Indian Hope Association, Indian, \$65; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	67 00
(<i>Germantown</i>)—St. Luke's, through Wo.	

Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$27; "Richard Newton" scholarship, High School, Cuttington, Africa, \$25; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	54 00
St. Mark's, Sp. for scholarship, St. Elizabeth's School.....	60 00
(<i>Frankford</i>)—St. Mark's, Miss Wong's class, through Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$3; through Indian Hope Association, Indian, \$54.60.....	57 60
(<i>Wissahickon</i>)—St. Martin's-in-the-Field, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
(<i>Hamilton</i>)—St. Mary's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	7 00
(<i>Chestnut Hill</i>)—St. Paul's, through Indian Hope Association, Indian.....	30 00
(<i>Germantown</i>)—St. Peter's, Domestic....	173 20
St. Stephen's, Colored.....	109 80
(<i>Manayunk</i>)—St. Stephen's, General, \$28.41; Sp. for Bishop of Nevada and Utah, \$20.....	48 41
Church of Our Saviour, through Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China (of which Junior Aux., \$3), \$23; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$6.....	29 00
Zion, Sp. for Bishop Ferguson's Redemption Fund.....	7 25
Episcopal Hospital Mission, through Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$2; "Richard Newton" scholarship, High School, Cuttington, Africa, \$4.40.....	6 40
Mrs. Sarah E. Douglass, Domestic and Foreign.....	5 00
"F." General.....	600 00
Florence Sibley, Foreign.....	10 00
<i>Phoenixville</i> —St. Peter's, through Indian Hope Association, Indian.....	25 00
<i>Radnor</i> —St. Martin's, Family Mite Chest, Domestic.....	2 84
<i>Westchester</i> —Holy Trinity Church, through Wo. Aux., for Miss Mailes' salary, Japan.....	40 00
<i>West Whiteland</i> —St. Paul's, through Indian Hope Association, Indian.....	1 00
<i>Miscellaneous</i> —Branch Wo. Aux., for "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$23; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$6.50; "Richard Newton" scholarship, High School, Cuttington, Africa, \$3.60; Sp. for Foreign Missionaries' Insurance Fund, \$3.....	41 10

PITTSBURGH—\$1,531.56

<i>Allegheny</i> —Christ Church, Domestic, \$83.60; Sp. for Rev. Mr. Kinsolving, Brazil, \$40	123 60
Mrs. Ormsby Phillips, through Wo. Aux., for "Clifford Stevenson" scholarship, St. John's Mission, Cape Mount, Africa..	25 00
<i>Erie</i> —St. Paul's, Colored.....	25 00
<i>Johnstown</i> —St. Mark's, Domestic and Foreign.....	10 00
<i>Pittsburgh</i> —Ascension, Sp. for Bishop Kendrick, Arizona and New Mexico.....	83 71
Calvary, Domestic.....	244 25
St. Andrew's, Mr. F. R. Brunot, for Bishop Ferguson's educational work in Africa, \$900; Mrs. F. R. Brunot, for "George McKenzie" scholarship, \$25; "Cietta Williams" (Advanced) scholarship, \$40, St. John's Mission, Cape Mount, Africa; "Mary Verona" scholarship, \$25; Sp. for Mrs. Brierley's school, Africa, \$10.....	1,000 00
<i>Sewickley</i> —St. Stephen's, Domestic.....	20 00

QUINCY—\$30.00

<i>Griggsville</i> —St. James', General.....	5 00
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<i>Knoxville</i> —St. Mary's School, General.....	20 00	"First Fruit," General.....	27 46
<i>Pittsfield</i> —St. Stephen's, General	5 00	<i>Chester</i> —St. Mark's, Domestic.....	1 55
RHODE ISLAND—\$1,639.67		<i>Fullton</i> —Mrs. D. A. Richardson, Domestic, \$7; Indian, \$7; Foreign, \$7.....	21 00
<i>Bristol</i> —St. Michael's, "A Family," for "Grissold" scholarship, St. Margaret's School, Japan, \$40; through Wo. Aux., for Miss Bull's salary, Japan, \$20.....	60 00	<i>Richland</i> —St. John's, Domestic.....	7 45
<i>Central Falls</i> —St. George's, through Wo. Aux., for Miss Bull's salary, Japan, \$3; "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$2; Sp. for Miss Scott's work, Africa, \$10.50.....	15 50	<i>Zion</i> , Domestic.....	2 95
<i>Greenville</i> —St. Thomas', through Wo. Aux., for Miss Bull's salary, Japan.....	50	<i>Spartanburg</i> —Advent, General.....	17 32
<i>Lonsdale</i> —Christ Church, through Wo. Aux., for Miss Bull's salary, Japan.....	10 00	<i>Union</i> —Nativity, Domestic, of which Rev. Benjamin Allston, \$5.....	11 55
<i>Manton</i> —St. Paul's, through Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	3 00	<i>Miscellaneous</i> —Branch Wo. Aux., for sup- port of Bible reader in Japan.....	60 00
<i>Manville</i> —Emmanuel Church, Domestic... 3 18		SOUTHERN OHIO—\$470.45	
<i>Pawtucket</i> —Advent Mission, through Wo. Aux., Sp. for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	2 00	<i>Cincinnati (Walnut Hills)</i> —Advent, Domes- tic (of which "Our Girls," \$3.50), \$18.50; Foreign (of which "Our Girls," \$3.50), \$18.50; Sp. for Rowland Hall, Utah, \$3; S. S., through "Our Girls," Sp. for Bishop Kendrick, New Mexico and Ariz- ona, \$5.....	47 00
<i>St. Paul's</i> , through Wo. Aux., for Miss Bull's salary, Japan.....	10 00	<i>Christ Church</i> , Domestic, \$56.09; through Wo. Aux., for "Rev. John W. McCarty" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for "J. W. Stan- ger" scholarship, Utah, \$20; Sp. for Bishop Peterkin's hospital, West Vir- ginia, \$3.....	104 09
<i>Trinity Church</i> , through Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	2 50	<i>Emmanuel Church</i> , Sp. for Bishop Ken- drick, New Mexico and Arizona.....	3 35
<i>Phenix</i> —St. Andrew's, through Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	2 00	<i>Grace</i> , Domestic, \$15.12; General, \$15.08.. Redeemer Chapel, Bible-class, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	7 00
<i>Portsmouth</i> —St. Paul's, through Wo. Aux., for "Jessie H. Campbell" (Ad- vanced) scholarship, St. John's Mission, Cape Mount, Africa.....	5 00	<i>St. Paul's</i> , through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Ariz- ona, \$5; Domestic, \$17.06; Foreign, \$17.05; Sp. for Rowland Hall, Utah, \$5.. <i>Clifton</i> —Calvary, Domestic, \$44.86; Sp. for Bishop Kendrick, New Mexico and Ariz- ona, \$5; Sp. for Indian lace teacher, Minnesota, \$25.....	74 86
<i>Providence</i> —All Saints' Memorial, Domes- tic, \$50.83; Foreign, \$43.62.....	94 45	<i>Columbus</i> —St. Paul's, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	2 00
<i>Grace</i> , Domestic, \$233.04; through Wo. Aux., for "Jessie H. Campbell" (Ad- vanced) scholarship, St. John's Mission, Cape Mount, Africa, \$5; for Miss Bull's salary, Japan, \$5.....	243 04	<i>Trinity Church</i> , through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	25 00
<i>Church of the Redeemer</i> , through Wo. Aux., for "Jessie H. Campbell" (Ad- vanced) scholarship, St. John's Mission, Cape Mount, Africa, \$5.50; for Miss Bull's salary, Japan, \$5.....	10 50	<i>Dayton</i> —Christ Church, Domestic.....	17 79
<i>St. James'</i> , General, \$10; through Wo. Aux., for "Jessie H. Campbell" (Ad- vanced) scholarship, St. John's Mission, Cape Mount, Africa, \$4.....	14 00	<i>Delaware</i> —St. Peter's, through Wo. Aux., Domestic.....	11 00
<i>St. John's</i> , through Wo. Aux., for Miss Bull's salary, Japan.....	35 00	<i>Hartwell</i> —Holy Trinity Church, Domestic <i>Ironton</i> —Christ Church, Domestic, \$3; Foreign, \$2.....	4 00
<i>St. Stephen's</i> , through Wo. Aux., for Miss Bull's salary, Japan.....	25 00	<i>Lancaster</i> —St. John's, Mrs. Reese, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	10 00
<i>Wakefield</i> —Ascension, through Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	2 00	<i>Marietta</i> —St. Luke's, through Wo. Aux., Sp. for Bishop Kendrick's work, New Mexico and Arizona.....	5 00
<i>Warwick</i> —St. Mary's, through Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	5 00	<i>Portsmouth</i> —All Saints', through Wo. Aux., Foreign, \$10.05; Sp. for Indian lace teacher, Minnesota, \$1.....	11 05
<i>Westerly</i> —Christ Church, through Wo. Aux., for Miss Bull's salary, Japan.....	25 00	<i>Springfield</i> —Christ Church, through Wo. Aux., Sp. for scholarship in Utah.....	10 00
<i>Woonsocket</i> —St. James', through Wo. Aux., for Miss Bull's salary, Japan.....	10 00	<i>Heavenly Rest</i> , through Wo. Aux., Sp. for salary of lace teacher, Minnesota, \$5; Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$2.....	7 00
<i>Miscellaneous</i> —Rev. Dr. Babcock, through Wo. Aux., for Miss Bull's salary, Japan Branch Wo. Aux., Sp. for teacher for Rev. J. W. Perry, Tarboro, N. C.....	50 00	<i>Winton Place</i> —St. Stephen's S. S., General <i>Zanesville</i> —St. James', General.....	4 00
"Anonymous," toward debt, General.....	1,000 00	<i>Miscellaneous</i> —"Anonymous," for "Harry and Louise" (In Memoriam) scholar- ship, Hope School, South Dakota.....	30 00
Interest, through Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa	2 00	TENNESSEE—\$3.02	
SOUTH CAROLINA—\$209.32		<i>Columbia</i> —Mission, General.....	52
<i>Aiken</i> —A. E. Quinby, Japan.....	1 00	<i>Gallatin</i> —St. Cyprian's, General.....	1 50
<i>Charleston</i> —Calvary, Colored.....	4 28	<i>Nashville</i> —Hannington Chapel.....	1 00
<i>Grace</i> , General.....	44 76	TEXAS—\$21.25	
<i>St. Luke's</i> , through Wo. Aux., Sp. for support of baby in St. Mary's Orphan- age, Shanghai, China.....	10 00	<i>Bellville</i> —St. Mary's, through Wo. Aux., for Domestic salaries, 50 cts.; Sp. for Foreign Missionaries' Insurance Fund, 50 cts.....	1 00
		<i>Columbus</i> —St. John's, through Wo. Aux., for Domestic salaries, 75 cts.; Sp. for Foreign Missionaries' Insurance Fund, 75 cts.....	1 50

<i>Eagle Lake</i> —Heavenly Rest, through Wo. Aux., for Domestic salaries, \$1.15; Sp. for Foreign Missionaries' Insurance Fund, \$1.15.....	2 30
<i>Huntsville</i> —St. Stephen's, Domestic.....	1 70
<i>Matagorda</i> —Christ Church, through Wo. Aux., for Domestic salaries, \$1.60; Sp. for Foreign Missionaries' Insurance Fund, \$4.60.....	9 20
<i>Tyler</i> —Christ Church, through Wo. Aux., for Domestic salaries, 25 cts.; Sp. for Foreign Missionaries' Insurance Fund, 30 cts.....	55
<i>Waco</i> —St. Paul's, through Wo. Aux., for Domestic salaries, \$2.50; Sp. for Foreign Missionaries' Insurance Fund, \$2.50.....	5 00

VERMONT—\$34.05

<i>Brattleboro</i> —St. Michael's, Indian.....	1 25
<i>La Grange</i> —St. James', Domestic.....	5 30
<i>Manchester Centre</i> —"E. L. W. and wife," General.....	25 00
<i>St. Albans</i> —St. Luke's S. S., Missionary Pocket.....	2 50

VIRGINIA—\$284.07

<i>Augusta Co. (Rolla P. O.)</i> —Miss Juliet O. Daingerfield, Mite Chest, General.....	2 00
<i>Albemarle Co. (Charlottesville)</i> —Christ Church, Foreign.....	50 00
<i>Alexandria Co. (Alexandria)</i> —Clarens Missionary Society, Sp. for Rev. J. C. Ambler, Japan.....	30 00
<i>Frederick Co. (Winchester)</i> —Christ Church, Domestic, \$17.80; Foreign, \$23.70.....	41 50
<i>Halifax Co. (Mayo)</i> —Minnie C. Easley, General.....	2 00
<i>Henrico Co. (Richmond)</i> —Moore Memorial, Foreign.....	17 50
<i>St. John's</i> , Domestic.....	20 00
<i>Grace S. S.</i> , Missionary Society, \$25; King's Daughters, \$5, Sp. for Rev. J. C. Ambler, Japan.....	30 00
<i>James City Co. (Williamsburg)</i> —Bruton Parish, General.....	9 49
<i>Loudoun Co. (Middleburg)</i> —St. John's Parish, Emmanuel Church, Ladies' Sewing Society, Sp. for Rev. J. C. Ambler, Japan.....	15 00
<i>Nelson Co.</i> —Trinity Church, General.....	1 58
<i>Pittsylvania Co. (Camden)</i> —Epiphany, Domestic.....	20 00
<i>Roanoke Co. (Roanoke)</i> —A member of Wo. Aux., Mexico, \$5; Sp. for Indian lace-school, Minnesota, \$3.....	8 00
<i>Tazewell Co. (Pocahontas)</i> —Elizabeth E. Savage, for "Thomas S. Savage" (in Memorial) scholarship, St. John's Mission, Cape Mount, Africa.....	37 00

WEST MISSOURI—\$19.56

<i>Amazonia</i> —St. Matthew's, Domestic.....	1 00
<i>St. Joseph</i> —Christ Church, Indian.....	18 56

WEST VIRGINIA—\$96.50

<i>Morgantown</i> —Mrs. John I. Harvey, in memory of Miss Fannie Lewis Thompson, for China, \$5; Indian, \$2; Foreign, \$3.....	10 00
<i>Shepherdstown</i> —Trinity Church, Domestic, \$39.70; Foreign, \$31.19.....	70 89
<i>Wheeling</i> —St. Luke's, Domestic.....	15 61

WESTERN MICHIGAN—\$155.66

<i>Allegan</i> —Church of the Good Shepherd, through Wo. Aux., for Salary Fund (Colored).....	12 50
<i>Charlotte</i> —Grace, Domestic.....	2 67
<i>Coldwater</i> —St. Mark's, through Wo. Aux., for Salary Fund (Colored).....	12 50
<i>Grand Haven</i> —St. John's, through Wo. Aux., for Salary Fund (Colored).....	8 00
<i>Grand Rapids</i> —St. Mark's, through Wo. Aux., for Salary Fund (Colored).....	31 00
<i>St. Paul's</i> , General.....	3 00

<i>Greenville</i> —St. Paul's, Domestic.....	1 50
<i>Hastings</i> —Emmanuel Church, through Wo. Aux., for Salary Fund (Colored), \$10; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$5.....	15 00
<i>Kalamazoo</i> —St. Luke's, through Wo. Aux., for Salary Fund (Colored), \$25; "Dr. Cuming" scholarship, St. Paul's School, South Dakota, \$10; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$10; Sp. for "Litter Cot," St. Mary's Orphanage, Shanghai, China, \$5.....	50 00
<i>Ludington</i> —Grace, Domestic.....	2 20
<i>Marshall</i> —Trinity Church, General, \$3.65; Colored, \$8.64.....	12 29
<i>Sturgis</i> —St. James', Foreign.....	5 00

WESTERN NEW YORK—\$728.33

<i>Buffalo</i> —Church of the Good Shepherd, Domestic.....	4 95
<i>Trinity Church</i> , Domestic, \$291.40; Colored, \$175; Indian, \$60; Alaska, \$10; Sp. for Bishop Talbot, Wyoming and Idaho, \$100.....	636 40
<i>Dunkirk</i> —St. John's, Domestic.....	16 05
<i>Hornellsville</i> —Christ Church, Wo. Aux., for Miss Mailes' salary, Japan.....	10 00
<i>Lockport</i> —Mrs. F. J. Sawyer, Foreign, \$5; Mr. F. J. Sawyer, Domestic, \$5; Foreign, \$5.....	15 00
<i>Henrietta Balton</i> , Domestic.....	5 00
<i>Mayville</i> —St. Paul's, Domestic.....	5 00
<i>Rochester</i> —Christ Church, Colored, \$16.12; Indian, \$14.81.....	30 93
<i>St. Luke's</i> "Sons and Daughters of the King," Japan.....	5 00

MONTANA—\$17.00

<i>Dillon</i> —St. James', General.....	17 00
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NEVADA AND UTAH—\$25.00

<i>Utah</i> .	
<i>Salt Lake City</i> —St. Mark's, for "Putnam Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00

NORTH DAKOTA—\$7.70

<i>Bismarck</i> —St. George's, Domestic and Foreign.....	5 20
<i>Grand Forks</i> —St. Paul's, Mrs. W. T. Currie, Missionary Box, General.....	2 50

NORTHERN CALIFORNIA—\$101.35

<i>Collinsville</i> —Mission, Foreign.....	3 35
<i>Fort Jones</i> —St. Paul's, General.....	18 05
<i>Napa</i> —Christ Church, General.....	10 00
<i>Petaluma</i> —St. John's, Domestic.....	6 25
<i>Sacramento</i> —St. Paul's, General.....	45 85
<i>Suisun</i> —Grace, General.....	4 00
<i>Yreka</i> —St. Mark's, General.....	13 85

NORTHERN TEXAS—\$16.75

<i>Bonham</i> —Trinity Church, General.....	2 75
<i>Corsicana</i> —St. John's, General.....	1 80
<i>Dallas</i> —St. Matthew's, Domestic.....	12 20

OKLOHOMA AND INDIAN TERRITORY—\$4.00

<i>Aniters</i> —"An Old Communicant," General.....	4 00
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SOUTH DAKOTA—\$39.45

<i>Madison</i> —Grace, Domestic and Foreign.....	3 10
<i>Santee Agency</i> —Church of the Blessed Redeemer, through Wo. Aux., Domestic, \$4.19; Foreign, \$4.16.....	8 37
<i>Holy Faith</i> , through Wo. Aux., Domestic, \$4.23; Foreign, \$4.22.....	8 45
<i>Church of Our Merciful Saviour</i> , through Wo. Aux., Domestic, \$9.76; Foreign, \$9.77.....	19 53

THE PLATTE—\$21.66

<i>Calloway</i> —Mission, Domestic, \$1.43; Foreign, \$1.....	2 43
<i>Loup City</i> —Mission, Domestic and Foreign.....	77
<i>North Platte</i> —Church of Our Saviour, Domestic, \$2.50; Foreign, \$2.....	4 50
<i>Ord</i> —Mission, Domestic and Foreign.....	1 91
<i>Sidney</i> —Christ Church, Domestic.....	8 20
<i>St. Paul</i> —St. Stephen's, of which Mrs. H. J. Brown, \$3, Domestic and Foreign.....	3 85

WASHINGTON—\$9.00

<i>Knappton</i> —"Anonymous," Domestic.....	9 00
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WESTERN TEXAS—\$7.50

<i>Montel</i> —Ascension, Domestic and Foreign.....	7 50
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WYOMING AND IDAHO—\$12.05

Wyoming.

<i>Buffalo</i> —St. Luke's, Domestic.....	5 85
<i>Rock Springs</i> —Holy Communion, Domestic.....	2 00

Idaho.

<i>Lewiston</i> —Nativity, Domestic.....	4 20
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FOREIGN—\$75.00

<i>Japan, Tokyo</i> —"E," General.....	50 00
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Africa, Cape Mount—St. George's Hall, for St. Mary's Orphanage, Shanghai, China 25 00

MISCELLANEOUS—\$6,005.53

<i>Miscellaneous</i> —"D. C. L.," Domestic, \$1,500; Foreign, \$1,000.....	2,500 00
St. Mark's Friendly League, through Wo. Aux., Sp. for "St. Mark's" scholarship, St. Mark's School, Utah.....	10 00
"T. W.," General.....	10 00
"Anonymous," Domestic and Foreign..	7 00
"H. S. B.," Domestic.....	5 00
"A Friend," Sp. for Indian lace school, Minnesota.....	2 00
"M. B. D.," General.....	1 00
Interest, Domestic, \$1,475; Foreign, \$1,475; General, \$520.53.....	3,470 53

LEGACIES—\$1,016.70

<i>C. Penn. Wilkes Barre</i> —Estate of Mrs. Charlotte E. Butler, Domestic.....	668 75
<i>Conn., Meriden</i> —Estate of Lemuel Curtis, Domestic, \$63.26; Foreign, \$31.63; Indian, \$126.53; Colored, \$126.53.....	347 95

Receipts for the month.....	43,362 73
Amount previously acknowledged.....	58,913 65

Total Contributions, legacies and specials since September 1st, 1891.....	\$102,276 36
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APPROPRIATIONS, SEPTEMBER, 1891-1892.

DOMESTIC—(Of which for Indian Missions, \$41,045.00; for Missions to Colored people, \$55,950.00) including amount not provided for last year, \$10,197.58.....	\$246,192 58
FOREIGN—(Including amount not provided for last year, \$14,146.71).....	198,585 02
Total.....	<u>\$444,775 60</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1891.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$8,023.07; Missions to Colored people, \$5,259, including one-half of general offerings).....	\$49,204 27
FOREIGN—(Including one-half of general offerings).....	24,546 62
Total.....	<u>\$73,750 89</u>

Required from Jan. 1st, 1892, to Sept. 1st, 1892, for Domestic Missions \$196,988 31
for Foreign Missions 174,036 40

Total.....	<u>\$371,024 71</u>
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FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.

Miss Marion Muir.....	Athens.
Miss Eugenie Raymond.....	"
Miss Georgia Kopelladou.....	"
Miss Elene Auguinou.....	"
Miss Marigo Blachou.....	"
Miss Olga Blachaki.....	"
Miss Haricleia Arbanitaki.....	"
Miss Photini Michail.....	"
Miss Marika Loulou.....	"
Miss Elene Gregoriou.....	"
Also a teacher of Music, a Master for Greek, a Master for Mathematics, Teacher of Vocal Music, and three Student Teachers.	

WESTERN AFRICA.

The Rt. Rev. SAMUEL D. FERGUSON, D.D., Missionary Bishop,
Harper, Cape Palmas, Liberia.
Cape Palmas District.

The Rev. R. H. Gibson.....	Gravay.
The Rev. M. P. Keda Valsou.....	Cuttington.
The Rev. H. C. Nyema Merriam.....	Hoffman Station.
The Rev. A. H. Foda Vinton.....	"
The Rev. T. C. Brownell Gabia.....	Kabo.
The Rev. J. Neal, Superintendent Orphan Asylum.....	Harper.
James W. Ashton, Catechist.....	"
Mrs. Sarah Brown, Matron.....	"
Mrs. Margie Hne Kwede Johnson, Teacher.....	"
Mrs. L. A. Smith, Teacher.....	"
Richard Nyema Killen, *Teacher.....	Rockbrook.
Thomas L. Collins Gyibli*.....	Berebe.
Nathaniel H. Sie Farr.....	Gyutu.
Tilmut N. Brewer, *Teacher, St. Mark's School.....	Half Gravay.
John Payne Gibson, *Teacher.....	Harper.
John A. Kae Russell, *Teacher.....	Cuttington.
Philip B. Nyema Seton, *Teacher.....	Eliza F. Drury Station.
Henry Tobi Messenger, *Teacher.....	Whole Gravay.
Henry E. W. Hne Baker, *Teacher.....	Tebou, Bohlen.
George H. Mae Clark, *Teacher.....	Gedagob.
R. A. Massey, *Teacher.....	Puduke.
W. B. Bowen, *Teacher.....	Nmanob.
E. P. Keda Messenger, *Teacher.....	Tubake.
Charles Hne Morgan, *Teacher.....	Big Town.
G. T. Bede Wa Bedell, *Teacher.....	Kabo.
Heman D. Teba Hodge, *Teacher.....	Rocktown.
Victor E. Eudon Seton, *Teacher.....	Hoffman Station.
Henry P. Nea Collins, *Teacher.....	Wuduke.
Henry J. R. Cooper.....	Fishtown.
A. L. Wilson, *Teacher.....	Mount Vaughan.
T. B. Bell, *Teacher.....	Thurston Station.
W. A. Brooks, *Teacher.....	Bobolo.
F. Teba Hoskins, *Teacher.....	Nyemodoke.
S. B. Hne Webb, *Teacher.....	Nodunwie.
Randolph C. Cooper, *Teacher.....	Nenneke.
Charles T. Brown, *Teacher.....	Cuttington.
Francis Tebey Brownell, *Teacher.....	Nyaake.
	Nitteli.

The Rev. J. G. Monger.....Stnoe. Greenville, Stnoe.
The Rev. H. Montgomery, *Lay-reader.....
Mrs. Monger, Teacher.....

Bassa District.

The Rev. Wm. Allan Fair.....	Bassa.
The Rev. John B. Williams.....	(Resigned.)
Luke Nema Scott, Teacher.....	Bassa.
Anthony Barclay, *Lay-Reader.....	"
Montserrado District.	
The Rev. Garretson W. Gibson.....	Monrovia.
The Rev. James W. Blackledge.....	Clay Ashland.
The Rev. Edward Hunt.....	Crozierville.
The Rev. O. F. Hemie Shannon**.....	Cape Mount.
The Rev. Paulus Moort.....	(In the U. S.)
The Rev. Joseph T. Gibson.....	Caldwell.
W. M. Davis, *Lay-reader.....	Monrovia.
Francis King, *Lay-reader.....	New York Settlement.
Ernest Z. R. Jones, *Teacher.....	Cape Mount.
George S. Padmore, *Teacher.....	Crozierville.
Michael W. Goda Muhlenberg, *Teacher.....	St. Augustine Sta.
Mrs. M. R. Brierley, *Teacher.....	Cape Mount.
Mrs. Sarah H. Brydon, Teacher.....	Monrovia.
Mrs. M. L. Montgomery.....	"
Mrs. M. F. Hilton, *Teacher.....	St. Augustine Sta.
Mrs. G. E. Johns, *Teacher.....	Clay Ashland.
Miss Emile Nicol, *Teacher.....	Cape Mount.
** Matron.....	"

CHINA.

The Rt. Rev.	Missionary Bishop,†
The Rt. Rev. S. I. J. Schereschewsky, D.D.....	Shanghai.
The Rev. Elliot H. Thomson.....	(In the U. S.)
The Rev. Yung Kung Yen, M.A.....	Shanghai.
The Rev. Hoong Neok Wool.....	Kong Wan.
The Rev. Frederick R. Graves.....	Hankow.
The Rev. Arthur H. Locke.....	Hankow.
The Rev. Herbert Sowerby.....	Ichang.
The Rev. Sidney O. Partridge.....	(In the U. S.)
The Rev. Francis L. H. Pott.....	Shanghai.
The Rev. Yu Tang Chui.....	"

* P. O. Address, "care Mr. J. W. Ashton, Harper, Cape Palmas, Liberia, via Hamburg."

† These are not supported by the Board.

‡ P. O. Address, "St. John's College, Shanghai."

§ P. O. Address of all Missionaries in Wuchang, Hankow and Ichang, "Care of United States Consul, Hankow, China."

¶ Ming Hong Road, Hong-Kew, Shanghai.

* P. O. Address, "care Mr. R. A. Sherman, Monrovia, Liberia, via Liverpool."

** P. O. Address, "Cape Mount, via Manoh-saljah, P. O. Sierra Leone, West Africa."

The Rev. Sas Chia Hwat.....	Kia Ding.
The Rev. James A. Ingle.....	Hankow.
The Rev. Robert K. Massie.....	Shanghai.
The Rev. Sung Lu Chun, *Deacon.....	Non Zhang.
The Rev. Chung Chang Wu, *Deacon.....	San Yang Ko.
The Rev. Yuh Yu Sih, *Deacon.....	Kong Wan.
The Rev. Shian Heng Yang, *Deacon.....	Wu Hu.
The Rev. Chih Jen Chang, *Deacon.....	Shanghai.
The Rev. Kai Ching Li, *Deacon.....	"
The Rev. Ts Ming Chang, *Deacon.....	Ying Ziang Kon.
The Rev. Chun Ku, *Deacon.....	Lau Wu.
The Rev. Mei-peng Kwel, *Deacon.....	Wuchang.
The Rev. Tsang Fa Neigh, *Deacon.....	Hankow.
The Rev. I-Fu Tsun, *Deacon.....	Wuchang.
The Rev. Tsien-Seng Fung, *Deacon.....	Wu Hu.
The Rev. Ming-Kao Hwang, *Deacon.....	Hankow.
The Rev. Swu Liang, *Deacon.....	Wuchang.
The Rev. Ying-tung Liu, *Deacon.....	Wuchang.
The Rev. Jiang Yun Pei, *Deacon.....	Kong Wan.
The Rev. Ts Liang Wu, *Deacon.....	Shanghai.
The Rev. King Yun Tong, *Deacon.....	Kia Ding.
The Rev. Tsien-ching Yui.....	Shassee.
Henry W. Boone, M.D., *Missionary Physician.....	Shanghai.
Marie Haslep, M.D. §.....	"
Percy Mathews, M.D. ‡.....	"
Edward M. Merrins, M.D. †.....	Wuchang.
Mr. S. E. Smalley.....	(In the U. S.)
Mrs. W. J. Boone.....	(In the U. S.)
Mrs. Graves.....	Wuchang.
Mrs. Sowerby.....	Ichang.
Mrs. H. W. Boone.....	Shanghai.
Mrs. Mathews.....	"
Mrs. Pott.....	"
Mrs. Smalley.....	"
Mrs. Massie.....	"
Miss Stephs L. Dodson.....	"

Also seven Candidates for Holy Orders, and sixty-seven Catechists, Teachers, etc. (Native).

JAPAN.

The Rt. Rev. C. M. Williams, D.D.....	Tokyo.
The Rev. Arthur R. Morris.....	"
The Rev. Theodosius S. Tyng.....	"
The Rev. John McKim.....	Osaka.
The Rev. E. R. Woodman.....	Tokyo.
The Rev. Masakazu Tai.....	"
The Rev. J. Thomson Cole.....	"
The Rev. Henry D. Page.....	"
The Rev. Isaac Dooman.....	Nara.
The Rev. H. S. Jefferys.....	Tokyo.
The Rev. Joseph M. Francis.....	"
The Rev. John C. Ambler.....	Kyoto.
The Rev. J. Lindsay Paxton.....	Maebashi.
The Rev. Sakachi Minagawa.....	Osaka.
The Rev. Toshizumi Chikashige.....	"
The Rev. Hisakichi Yamabe.....	Tokyo.
The Rev. Yoshimichi Sugura.....	"
The Rev. Naide.....	"
Henry Laning, M.D., *Missionary Physician.....	Osaka.
Prof. James Med. Gardner, Head Master.....	Tokyo.
Mrs. Tyng.....	"
Mrs. McKim.....	Osaka.
Mrs. Woodman.....	Tokyo.
Mrs. Gardner.....	Kyoto.
Mrs. Page.....	"
Mrs. Cole.....	"
Mrs. Dooman.....	Nara.
Mrs. Francis.....	Tokyo.
Mrs. Ambler.....	Tokyo.
Mrs. Paxton.....	Kyoto.
Mrs. Patton.....	Maebashi.
Miss Emma Verbeck.....	Tokyo.
Miss Mary Malles.....	(In the U. S.)
Miss Emma Williamson.....	Tokyo.
Miss Sarah S. Sprague.....	Osaka.
Miss Lella Bull.....	"
Miss Carrie E. Palmer.....	"
Miss Martha Aldrich.....	Tokyo.
Miss Georgiana Suthon.....	"
Miss Lisa Lovell.....	Osaka.
Miss Sarah N. Page.....	Kyoto.
Miss Ida Goepf.....	Tokyo.

Also nine Candidates for Holy Orders, and ninety Catechists, Teachers and Bible Readers (Japanese).

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Missions, and have been appointed Missionaries for the present fiscal year.

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.....	
The Rev. St. Denis Baudry.....	Port-au-Prince.
The Rev. Pierre E. Jones.....	Jeremie.
The Rev. Charles E. Benedict.....	Auz Cayes.
The Rev. Louis Duplessis Ledan.....	Torbeck.
The Rev. Alexandre Batiste.....	Port-au-Prince.
The Rev. Francois J. Brown.....	Gros Morne.
The Rev. Hyacinthe Michel.....	Trianon.
The Rev. Jean J. Constant.....	Buteau.
The Rev. Theodore F. Holly.....	Port-au-Prince.
The Rev. S. U. L. Bastien.....	Aoul.
The Rev. Daniel Wachel.....	Petit Pond.
The Rev. Isaac Cadiche.....	Thomode.
The Rev. John A. Holly.....	Port-au-Prince.
The Rev. Alexander Fargaul.....	"

There are besides, two Postulants for Holy Orders, seventeen Lay-readers, eight Day-school Teachers, and nine Sunday-school teachers, who receive no support, at least from the United States.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, **22 Bible House, New York**. Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1891, to January 1st, 1892.

ALABAMA.					
<i>Demopolis</i> —Trinity Church.....	6 05	<i>New Haven</i> —St. Paul's.....	25 00		
ALBANY.		<i>Newtown</i> —Trinity Church.....	8 50		
<i>Albany</i> —St. Peter's.....	86 23	<i>Norwalk</i> —St. Paul's	15 00		
<i>Fonda</i> —Zion.....	10 00	<i>Pomfret</i> —Christ Memorial Church...	63 00		
<i>Herkimer</i> —Christ Church	7 00	<i>Saybrook</i> —Grace.....	9 74		
<i>Hudson</i> —Christ Church	21 13	<i>Sharon</i> —Christ Church.....	10 00		277 86
<i>Lansingburg</i> —Trinity Church.....	23 85	DELAWARE.			
<i>Otego</i> —Emmanuel Church.....	1 00	<i>Wilmington</i> —St. Andrew's.....	26 00		
<i>Pailenville</i> —Gloria Dei.....	2 60	<i>Calvary</i>	7 48		
<i>Pottsdam</i> —Trinity Church.....	23 74	<i>St. John's</i>	54 55		88 03
<i>Troy</i> —St. John's.....	14 35	EAST CAROLINA.			
ARKANSAS.		<i>Beaufort</i> —St. James' and St. Thomas'.....	2 00		
<i>Fort Smith</i> —St. John's	8 30	<i>Edenton</i> —St. Paul's.....	10 00		12 00
<i>Hope</i> —St. Mark's.....	2 50	EASTON.			
<i>Pine Bluff</i> —Trinity Church.....	8 80	<i>Cecil Co.</i> —Trinity Church.....	6 07		
CALIFORNIA.		<i>Chestertown</i> —Emmanuel Church.....	13 93		
<i>Fresno</i> —St. James'.....	12 40	<i>Queen Anne's Co.</i> —St. Paul's.....	4 60		24 60
<i>San Gabriel</i> —Church of Our Saviour.....	1 95	FLORIDA.			
<i>San Rafael</i> —St. Paul's.....	12 00	<i>Jacksonville</i> —Church of the Good Shepherd.....	10 00		
<i>Santa Cruz</i> —Calvary.....	5 00	<i>Thanotossassa</i> —Trinity Church, "A Member".....	1 00		11 00
CENTRAL NEW YORK.		INDIANA.			
<i>Cortland</i> —Grace.....	3 25	<i>Bristol</i> —St. John's	1 68		
<i>Guilford</i> —Christ Church.....	5 18	<i>Goshen</i> —St. James'.....	5 00		
<i>Utica</i> —Holy Cross.....	3 86	<i>Indianapolis</i> —Grace Cathedral.....	5 00		
<i>Trinity Church</i>	14 43	<i>La Porte</i> —St. Paul's.....	3 00		
"A Communicant".....	10 00	<i>Madison</i> —Christ Church.....	4 25		
<i>Grace</i>	100 00	<i>New Castle</i> —St. James' Mission.....	93		19 86
<i>Seneca Falls</i> —Trinity Church.....	8 57	IOWA.			
CENTRAL PENNSYLVANIA.		<i>Le Mars</i> —St. George's.....	2 00		
<i>Allentown</i> —Grace.....	8 04	<i>Sac City</i> —Thomas Smith.....	5 00		7 00
<i>Birdsboro</i> —St. Michael's.....	15 30	KANSAS.			
<i>Carbondale</i> —Trinity Church.....	8 50	<i>Atchison</i> —Trinity Church.....			10 00
<i>Great Bend</i> —Grace.....	5 00	KENTUCKY.			
<i>Harrisburg</i> —St. Stephen's.....	14 78	<i>Henderson</i> —St. Paul's			5 00
<i>Lebanon</i> —St. Luke's.....	52 61	LONG ISLAND.			
<i>Mauch Chunk</i> —St. Mary's.....	24 55	<i>Astoria</i> —Church of the Redeemer....	23 25		
<i>Selin's Grove</i> —"A Friend".....	10 00	<i>Brentwood</i> —Christ Church.....	3 51		
<i>Scranton</i> —Church of the Good Shepherd.....	17 80	<i>Brooklyn</i> —Grace.....	105 35		
<i>South Bethlehem</i> —Nativity.....	30 84	<i>All Saints</i>	20 80		
<i>West Pittston</i> —Trinity Church.....	6 06	<i>East Hampton</i> —St. Luke's.....	11 67		
<i>Williamsport</i> —Trinity Church	10 35	<i>Flushing</i> —St. George's.....	53 21		
CHICAGO.		<i>Fisher's Island</i> —St. John's.....	3 00		
<i>Dundee</i> —St. James'.....	5 00	<i>Garden City</i> —Cathedral of the Incarnation.....	38 85		
COLORADO.		<i>Great Neck</i> —All Saints'.....	55 88		
<i>Canon City</i> —Christ Church.....	5 00	<i>Greenport</i> —Holy Trinity Church.....	2 00		
<i>Salida</i> —Ascension.....	2 30	<i>Hempstead</i> —St. George's.....	53 40		
CONNECTICUT.		<i>Islip</i> —Emmanuel Church.....	10 00		
<i>Bridgeport</i> —St. Paul's.....	5 00	<i>Maspeeth</i> —St. Saviour.....	52 50		
<i>Christ Church</i>	22 38	<i>Mattituck</i> —Church of the Redeemer.....	2 00		
<i>Brookfield Centre</i> —St. Paul's.....	11 10	<i>Merrick</i> —Church of the Redeemer.....	10 00		
<i>Danielsonville</i> —St. Alban's	3 20	<i>Newtown</i> —St. James'.....	28 25		
<i>Eseex</i> —St. John's.....	7 53	<i>Northport</i> —Trinity Church.....	10 00		
<i>Fair Haven</i> —St. James'.....	11 00	<i>Parkville</i> —St. John's.....	4 47		
<i>Guilford</i> —Christ Church.....	20 00	<i>Ravenswood</i> —St. Thomas'.....	3 00		
<i>Hartford</i> —Christ Church.....	10 00	<i>Riverhead</i> —Grace.....	14 32		
<i>Trinity Church</i>	12 00	<i>Syosset</i> —John D. Jones.....	30 00		
<i>Lime Rock</i> —Trinity Church.....	6 29				
<i>Marbledale</i> —St. Andrew's.....	2 35				
<i>Meriden</i> —St. Andrew's.....	40 77				
<i>Middletown</i> —Christ Church.....	5 00				

Quogue—Atonement..... 7 50
Yaphank—St. Andrew's..... 2 00

LOUISIANA.

Laurel Hill—St. John's..... 6 45
Napoleonville—Christ Church..... 5 00
West Feliciana—St. Mary's..... 3 15

MAINE.

Augusta—Mr. W. H. Harris, M. D..... 3 73
Exceter—Holy Trinity Church..... 6 13
York Harbor—"From two Friends,"
\$5 each..... 10 00

MARYLAND.

Anne Arundel Co.—St. James' Parish
Friendship Chapel..... 2 57
Baltimore—Holy Evangelist Chapel... 1 00
"H."..... 20 00
From "R. and D."..... 15 00
Georgetown (District of Columbia)—
St. John's..... 50 00
Hagerstown—St. John's Parish..... 9 70
Mechanicsville—St. John's..... 5 00
Montgomery Co.—St. Bartholomew's
Parish..... 3 00
Washington (District of Columbia)—
St. Paul's
(District of Columbia)—Virginia,
L. W. Fox..... 26 25
100 00

MASSACHUSETTS.

Boston—St. Matthew's. "H. W. N."... 20 00
Church of the Redeemer..... 7 20
Chicopee Falls—Grace..... 15 00
Dedham—Miss Philomela Hunt..... 1 00
Lawrence—Grace..... 15 83
Lenox—Trinity Church..... 15 00
Nantucket—St. Paul's..... 5 21
Newton—Grace, for building fund of
mission at Cambridgeport, Mass..... 20 70
Northampton—St. John's..... 10 60
"M. M. C."..... 100 00
Quincy—Christ Church..... 10 91
Williamstown—St. John's..... 6 15
Worcester—All Saints'..... 30 96

MICHIGAN.

Cheboygan—St. James'..... 3 00
Monroe—Trinity Church..... 4 00
Ypsilanti—St. Luke's..... 12 00

MILWAUKEE.

Racine—Immanuel Church..... 1 29
Holy Innocents'..... 2 00
St. Stephen's..... 45
Sun Prairie—Mrs. G. M. Smith..... 5 00
Sussex—St. Alban's..... 4 17

MINNESOTA.

Austin—Christ Church..... 2 00
Belle Creek—St. Paul's..... 1 54
Fairmount—St. Martin's..... 6 84
Hallock—St. John's..... 1 00
Kenyon—Ascension..... 1 75
Minneapolis—St. Paul's..... 10 00
Owatonna—St. Paul's..... 4 65
Red Wing—Christ Church..... 15 20
St. Vincent—Christ Church..... 50
Stillwater—Ascension..... 4 25
Wabasha—Grace..... 9 10
Warsaw—St. Thomas'..... 2 13
Wells—Nativity..... 5 52
Willmar—St. Luke's..... 2 43

MISSISSIPPI.

Meridian—Church of the Mediator... 6 15
Oxford—St. Peter's..... 5 55

MISSOURI.

Clarksville—Grace..... 3 65
Macon—St. James'..... 2 00
Moberly—Christ Church..... 3 15
St. Louis—Ascension..... 7 46
Christ Church Cathedral..... 65 55
Holy Communion..... 16 37
St. Peter's..... 23 04

NEWARK.

Orange—Grace..... 131 51
Mrs. F. C. Henderson..... 5 00

NEW HAMPSHIRE.

Claremont—Trinity Church..... 10 61
Drewsville—St. Peter's..... 3 11
Exceter—Christ Church..... 5 81
Wolfboro' Junction—St. John Bap-
tist's..... 2 00

NEW JERSEY.

Brighton—St. Andrew's..... 13 75
Elizabeth—Christ Church..... 10 00
Keyport—St. Mary's..... 5 00
New Brunswick—Christ Church..... 49 62
St. John Evangelist's..... 25 22
Princeton—Trinity Church..... 4 01
Roselle—St. Luke's..... 9 87
Salem—St. John's..... 23 00
South Amboy—Christ Church..... 5 91
Suedesboro'—Trinity Church..... 11 87
Spottswood—Estate of Isaac DeVoe,
toward the Isaac DeVoe Memorial
Fund..... 500 00

NEW YORK.

Brewster—St. Andrew's..... 3 66
Dobb's Ferry—Zion..... 17 00
Montrose—Church of the Divine Love..... 2 00
New City—St. John's..... 1 00
New York—Calvary..... 277 82
Grace..... 153 34
Incarnation..... 211 28
St. Michael's..... 11 00
Mrs. J. R. Swords..... 10 00
Mrs. S. Lawrence..... 10 00
Patterson—Christ Church..... 1 90
Phillipstown—St. Philip's..... 33 00
Scarsdale—St. James'..... 2 00
Westchester—St. Peter's..... 19 12

NORTH CAROLINA.

Asheville—Trinity Church..... 5 00
Bowman's Bluff—Gethsemane Mission..... 3 45
Charlotte—St. Peter's..... 11 19
Franklin—St. Agnes'..... 1 55
St. John's..... 1 45
Henderson Co.—Calvary..... 7 00
Henderson—Holy Innocents'..... 8 00
Hillsboro—St. Matthew's..... 5 50
Jackson—Church of the Saviour..... 2 00
Monroe—St. Paul's..... 1 03
Pittsborough—St. James'..... 4 06
Raleigh—Christ Church..... 23 72
Scotland Neck—Trinity Church..... 2 90
Wadesboro'—Calvary..... 4 05

OHIO.

Bellevue—St. Paul's..... 3 00
Cleveland—Trinity Church..... 109 47
St. Paul's..... 53 19
Elyria—St. Andrew's..... 1 85
Huron—Christ Church..... 6 30
Massillon—St. Timothy's..... 6 39
Monroeville—Zion..... 4 65
Norwalk—St. Paul's..... 8 00
Steubenville—St. Paul's..... 5 08
Toledo—Grace..... 2 60
Wakeman—Julia D. Beecher..... 1 00

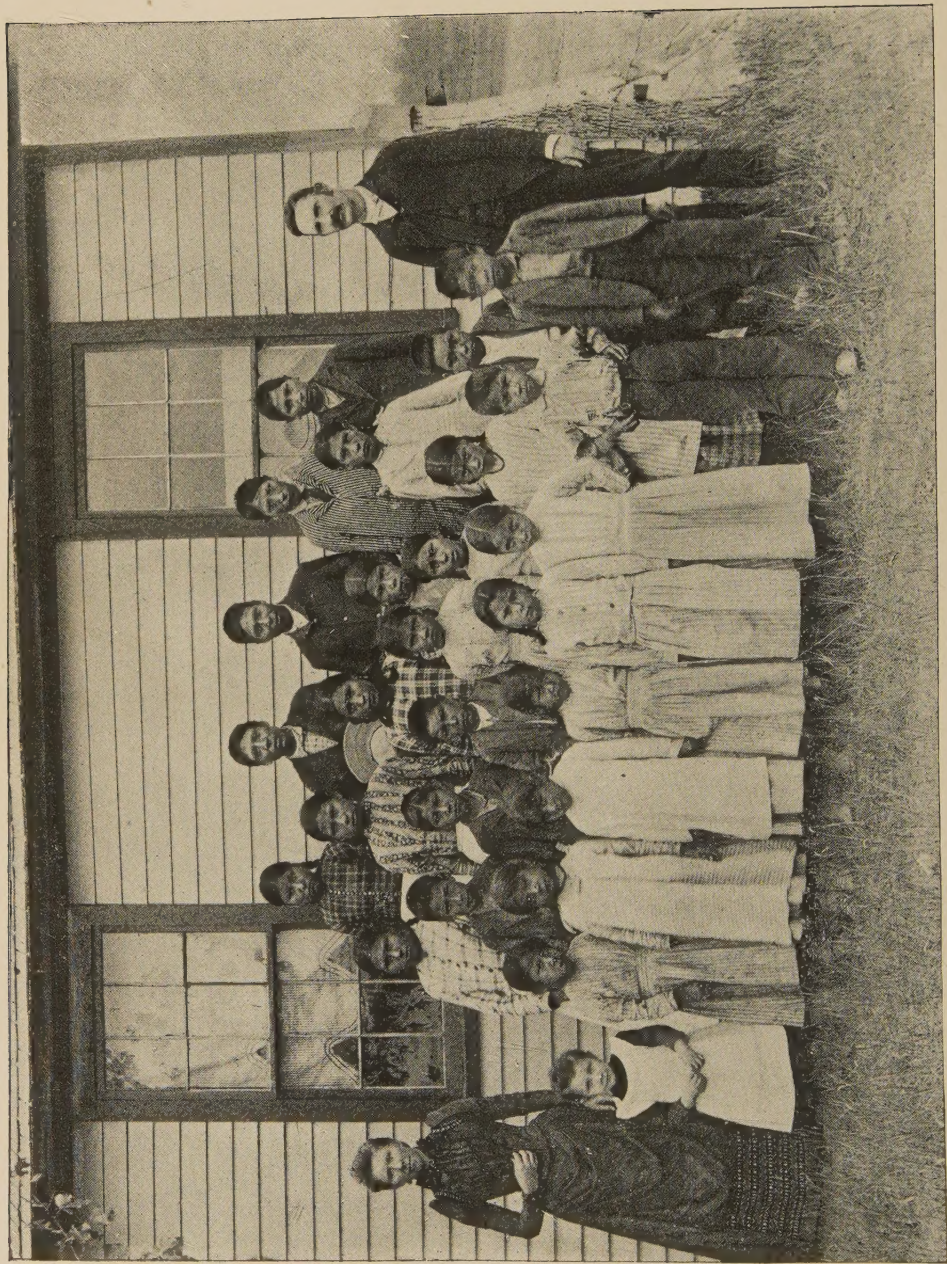
OREGON.

Milwaukee—St. John's..... 5 00
The Dalles—St. Paul's..... 5 00

PENNSYLVANIA.

Philadelphia—Advent..... 138 30
Memorial Church of the Advocate..... 50 00
St. James'..... 165 00
(Kingsessing)—St. James'..... 15 00
St. Mark's..... 49 82
St. Matthias'..... 30 00
(Chesnut Hill)—St. Paul's..... 50 00
St. Peter's..... 21 93
St. Stephen's..... 152 21
Cash..... 25 00
Mrs. E. W. Keith..... 15 30
Miss M. B. Landell..... 5 00

Upper Providence—St. Paul's Memorial.....	9 42		Rochester—To mark the fiftieth anniversary of Dr. M. W. and Mrs. C. E. Mathews, Dec. 25, 1891.....	10 00	
		726 48	Watkins—St. James'.....	10 05	242 94
PITTSBURG.					
Brownsville—Christ Church.....	15 59		WEST VIRGINIA.		
Meadville—Christ Church.....	11 86		Parksburg—Trinity Church.....	7 00	
Sewickley—St. Stephen's.....	5 00		MONTANA.		
Verona—St. Thomas'.....	29 99	62 44	Dillon—St. James'.....	8 15	
RHODE ISLAND.					
Newport—Trinity Church.....	60 84		NEW MEXICO AND ARIZONA.		
Providence—All Saints' Memorial.....	20 00		New Mexico.		
St. Stephen's.....	71 00	151 84	Albuquerque—St. John's.....	6 10	
SOUTH CAROLINA.					
Ridgeway—St. Stephen's.....		70	Santa Fe—Holy Faith.....	6 00	
SOUTHERN OHIO.					
Cincinnati—Advent.....	31 00		Silver City—Mission of the Good Shepherd.....	5 00	
Christ Church.....	43 76		Arizona.		
Emmanuel Church.....	3 60		Phoenix—Trinity Church.....	12 30	
Epiphany.....	16 45		Prescott—Advent.....	4 10	33 50
(College Hill)—Grace.....	9 70		NEVADA AND UTAH.		
Dayton—Christ Church.....	12 23		Nevada.		
Fern Bank—Resurrection.....	12 29		Reno—Trinity Church.....	4 70	
Hartford—Holy Trinity Church.....	6 00		Virginia—St. Paul's.....	18 50	
Portsmouth—All Saints'.....	9 50		Utah.		
Urbana—"M. N.".....	5 00		Ogden City—Parish of the Good Shepherd.....	6 80	30 00
Winton Place—St. Stephen's.....	4 01	155 54	NORTHERN CALIFORNIA.		
SPRINGFIELD.					
Waverly—Christ Church.....		2 00	Santa Rosa—Incarnation.....		
TEXAS.					
Beaumont—St. Mark's.....	2 50		NORTHERN TEXAS.		
La Grange—St. James'.....	2 10		Dublin—St. Matthew's.....	4 00	
Galveston—Grace.....	11 50		SOUTH DAKOTA.		
Trinity Church.....	16 40	35 50	Buffalo Gap.....	1 00	
Matagorda—Christ Church.....	1 50		Canton—Holy Innocents'.....	60	
Orange—St. Paul's.....	1 50		Carthage—Grace.....	55	
TENNESSEE.					
Nashville—St. Ann's.....		4 15	Custer.....	1 00	
VERMONT.					
Windsor—St. Paul's.....		19 00	Dell Rapids—Gethsemane.....	1 05	
VIRGINIA.					
Albemarle Co.—St. Ann's Parish.....	7 00		Elk Point—St. Andrew's.....	1 00	
Essex Co.—St. Luke's Mission.....	1 00		Hermosa.....	50	
Manchester—Rev. J. J. Clopton.....	1 00		Hill City.....	1 25	
Mitchell—Calvary.....	2 70		Hot Springs—St. Luke's Mission.....	4 45	
Pittsylvania Co.—Camden Parish.....	7 81		Madison—Grace.....	2 84	
Rapidan—Emmanuel Church.....	5 00	24 51	Mitchell—St. Mary's.....	2 00	
WESTERN MICHIGAN.					
Charlevoix—Christ Church.....	1 20		Rapid City—Emmanuel Church.....	2 25	
East Jordan—Mission.....	1 76		Salem—Grace Mission.....	1 35	
Elk Rapids—St. Paul's Parish.....	2 50		Sisseton Agency—St. Mary's.....	14 00	
Kalamazoo—Miss Mary Penfield.....	2 00		St. John Baptist's.....	1 00	
Travers City—Mission.....	5 19		Springfield—Ascension.....	4 35	
Tustin—Mrs. Lane.....	25	12 90	Sturgis—Grace.....	1 00	40 19
WEST MISSOURI.					
Amazonia—St. Matthew's.....	1 00		WASHINGTON.		
Kansas City—Trinity Church.....	11 45		Olympia—St. John's.....	8 50	
St. Augustine's.....	1 27		Spokane—All Saints'.....	16 05	24 55
St. Joseph—Christ Church.....	21 15		WESTERN TEXAS.		
St. Matthew's Mission.....	50	35 37	Brownwood—St. John's.....	2 20	
WESTERN NEW YORK.					
Addison—Church of the Redeemer, 50 cts.; Rev. Francis Gillial, \$2.50.....	3 00		Gonzales—Church of the Messiah.....	2 60	
Batavia—St. James'.....	7 42		Luling—Annunciation.....	2 40	7 20
Bath—St. Thomas'.....	31 41		WYOMING AND IDAHO.		
Buffalo—Church of the Good Shepherd.....	2 83		Wyoming.		
St. Paul's.....	95 90		Buffalo—St. Luke's.....	55	
Corning—Christ Church.....	19 78		Green River—St. John's.....	1 50	
Fredonia—Trinity Church.....	8 03		Laramie—St. Matthew's.....	8 85	
Geneva—St. Peter's.....	25 35		Rock Spring—Holy Communion.....	2 00	
Jamestown—St. Luke's.....	10 00		Idaho.		
Mt. Morris—St. John's.....	6 17		Wallace—Holy Trinity Church.....	5 00	17 90
Palmyra—Zion.....	5 00		MISCELLANEOUS.		
Phelps—St. John's.....	3 00		"H.".....	4 00	
Randolph—Grace.....	5 00		Total Sept. 1st, 1891, to Jan. 1st, 1892, Permanent Building Fund.....		
Special Donation Fund.....					
					\$5,857 79
					20 70
					\$5,878 49



INDIAN DAY-SCHOOL, ST. PHILIP'S STATION, ROSEBUD, SOUTH DAKOTA.